



Youths Instruction.

COMPOSED
AND WRITTEN
by WILLIAM MARTYN *Esquire.*

Recorder of the honourable
Citie of EXETER.

*Præstat non nasci;
Quam malè vivere.*

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To my deerely honoured Father in law
WILLIAM MARTYN Esquire.

If it be true, that Opposites together
Being compar'd, seeme cleerer each by other:
Then my defects (comming from true affection)
Shall not detract, but adde to your perfection.
T'were to gild gold, your labors to commend;
Few men can equall them, none reprehend:
Yet some (no doubt) will cast an enuious glance,
For Art hath one sworne Foe, call'd Ignorance.

P. B.





T O M Y S O N N E
N I C H O L A S M A R T Y N, N O V V
A S T V D E N T I N T H E
V N I V E R S I T I E O F
O X F O R D.



S none but a faithfull
friend, can perfectlie con-
ceiue of those requisites,
which truly belong vnto
his friend : So none but
a Father, can rightlie
coniecture of that sur-
passing loue, which a fa-
ther beareth to his owne child.

*This loue of mine (my Sonne,) hath made me
ouer-bold with mine owne businesse, and with
mine owne conuenient pleasures ; in borrowing*

The Epistle.

some houres (which were indeede owing to my publike imployments and to my necessarie recreation) to compose, and to write this ensuing Discourse; not to please my selfe, (if it were praise-worthie) but to doe you good: and (by such Motiues, and by such Instructions, as are therein comprised) to enrich your vnderstanding and behauiour, with those selected virtues, and most commended qualities, whose discourse it doth containe.

For like as the fairest building, wanteth her chiefeest beautie, except it bee exactlie flourished, and bountifullie furnished within: so the outward lineaments of the bodie, are deprived of their choifest, and of their chiefeest luster, if the inward parts and mind bee not adorned, with such splendid virtues, and with such Gentleman-like qualities, as doe make a man to bee compleat, and consequentlie, a profitable member in the Common-weale.

I say, a profitable member in the Common-weale; because it sufficeth not, that a man doth know much, and can doe well, by meanes of that knowledge; except he also doe produce into action, such effects as his virtues and his knowledge haue enabled.

The Epistle.

enabled him to performe. For, otherwise, such a man may fitlie be compared, to a rare and perfect Diamond, which beeing vnpolished, serueth for no vse. Or to a faire Ship, loaden with Silkes, with Spices, and with Gold, beeing swallowed vp into the Seas mawe, whereby it is made of no value or esteeme. For a recompence therefore, of these my labours, and in thankfulnessse, for my loue towards you, I wish and doe aduise you, to imploy some times, not onely to reade this discourse often, but also with diligence to meditate, and publikelie to exercise those virtues, and those qualities, which heerein are deseruedlie praised, and commended.

Especially and aboue the rest, those two, which cannot too much bee applauded: I meane Religion, and honestie of life: which (as good Salt) will season, whatsoeuer you take in hand: And will (as the South and the North Pole Starres) direct your course aright, wheresoeuer you chance to saile, in the troublesome Ocean of this your worldly and transitorie pilgrimage: So shall your life bee profitable vnto others, and pleasing to your quiet conscience:

And

The Epistle.

And so shall your death bee crowned with merited praise and commendation ; and both your life, and your death shall bee precious in the sight of God : Who will reward euerie man according to his workes, be they good or euill.

Your louing Father

William Martyn.

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YOVTHS INSTRUCTION:
WHEREIN ARE BRIEFLY
SET FORTH ALL NECESSARY
Rules, for the ordering of a
mans whole life.



Y Sonne, seeing it hath pleased the Almighty, to make you (who by creation are his owne) by generation to be mine, I hold it to be a principall part of my duty vnto God; and of my loue towards you, both by Religion, and also by education in vertue, so to direct you, that you may euer continue to be his.

For he hath not placed you on the Theater of this world, that (like to a foolish actor) you should fulfill the lusts thereof; nor to embrace these earthly vanities, as chaynes of pearle, and of gold, do mens necks, which make them proude: but because you should duly serue him, in true obedience, and by your best endeouours set forth his glory.

Beasts, Birds, and Fishes, are (together with men) the workmanship of one, and of the same diuine Maiesty, and power: but the end, for which they were by him made, is not one and the same. For those vnreasonable creatures were fashioned to serue man; but man himselfe to serue God.

Man must
serue God.

Psal. 84. 10.

So pleasing was this seruice vnto *Dauid*, the kingly Prophet, and the annointed of the Lord; that he affirmed (with a most constant resolution) that it was better to be a dorekeeper in the house of his God, then to dwell in the Tabernacles of the wicked.

Gen. 29. 28.

If *Jacob* for a double terme serued his vncle *Laban*, that thereby he might obtaine *Rahel* for his wife (who being enioyed but a season, shortly after died,) how much more ought you to dedicate your selfe to the seruing of God all the daies of your life? that at the length you may thereby attaine to those heauenly blessings, which in goodnesse, are inestimable, and in number endlesse. You may reade in Holy writ, that the Queene of *Sheba* said vnto *Salomon* (when she had heard him, and had seene the greatnesse of his honor, and of his riches, and of his strength, and had viewed his Court, and considered the rarenesse of his gouernment) happy are thy men, and happy are these thy seruants, which stand euer before thee, and heare thy wisdom: but much more truly may we conclude, that they are (indeed) blessed, who stand before, and do serue, not *Salomon* but their God.

1. Reg. c. p. 10

The seruice which is to be performed to the Kings, and Princes of the world, cannot be freed from seruitude, and subiection, but that seruice, which is by vs due vnto God, is liberty it selfe; and no man is so free, as he, who sincerely serueth him.

Num. 23. 19.

There are but two masters (God and the diuell) whom men can serue: and who so adhereth to one of them, is an enemy to the other.

The diuell wageth warre against God, and against his chosen children: and (because he is faithlesse) he trusteth

trusteth none: but being the muster-master of his owne army) he presseth forth all such for his seruice, as are not souldiers vnder Gods banner. And hauing leuied huge troupes, and infinite numbers of desperate, and forlorne people, he marcheth into the field of this world, and (striving in vaine to obtaine a victory, which no possibility can afford him) like to the practise of the Turkish Emperor, he maketh hauocke of his followers, and (by multitudes) mercilessly he destroyeth them: whereas (on the contrary part) God so gratiouly protecteth, and defendeth his elected, that not one of them can perish, or come to an vntimely end.

Seeing then, that God is so powerfull, that he can, and so carefull, that he will, and doth preserue all such, as vnfaignedly doe serue him, you must not (as *Naaman* the Assyrian did) content your selfe in part to serue God, and in part to serue an earthly master, or a mortall king: but following the good example of *Dauids* worthies, and of *Gedcons* three hundred valiant men of war, you must neglect your owne safety, nay your life, and engage your selfe wholly to do him seruice.

So did *Moses*, when with ten grievous plagues he corrected the hard hart of *Pharaoh* King of Egypt, who would not suffer the children of Israell to depart out of his land. So did *Sadrach, Misbaek* and *Abednago*, who (being the seruants of the great God of heaven) made choise rather to be throwne into a burning furnace, then to worship the golden Image, which *Nebuchadnezzar* (the great king of *Babel*) had set vp.

And so did *Daniel*, who refused not to be cast into the Lyons denne, rather then by prayer and worshipping he would yeeld vnto *Darius* that seruice and that hor-

2. Reg. cap. 5.

1. Chron.
cap. 11.
Iudg. 7. 3.

Dan. 3.

Dan. 6.

nor which he owed only to the Lord his God.

As you may obserue, that when plants and trees, by stormes and by tempests, are robbed of their leaues, such canckers are then discovered, as do blemish the comelinesse of their beauty: so you may plainly see, that when men are exiled from Gods seruice, through the peruerfenes of their owne natures, their wickednes is spread abroad, to their shame; and is made an object to the eyes of them, who (being more vertuous) doe loath their sinne.

You see then (my Sonne) how behoofefull it is for you to serue God; that by meanes thereof, you may be truly happy, and enioy that liberty, and that freedome, which is incident vnto none, but to such only, as do vnfainedly serue him.

Man must
feare God.

Psal. 2. 11.

Iob. 28. 28.

Prou. 1. 7.

Prou. 9. 10.

Prou. 15. 33.

Psal. 111. 10.

Psal. 25. 9.

It is therefore very requisite, and fit that you be carefully instructed, concerning the performance, and execution of this duty, which must be by a reuerent feare of his deity, and power, according to the direction of King *David*, who exhorteth all men to serue the Lord in feare, not in such a timorous feare, as is abased by sterility, and bondage: but in such a feare, as is mingled, and impalled with loue: This filiall, and louely feare, is the beginning of wisdom, and of knowledge: and as (*David* saith) the secret of the Lord is reuealed to them that feare him, and his covenant to giue them vnderstanding.

Prou. 14. 27.

Prou. 19. 23.

Prou. 16. 6.

Psal. 19. 9.

It is a wellspring of life, to auoide the snares of death: it leadeth vnto life; and he that is filled therewith, shall continue; and not be visited with euill. It maketh his heart (by imputation, and by grace) cleane, and pure in the sight of God; *Blessed is the man* (saith the Psalmist)

that

that feareth the Lord, his seede shall be mighty vpon the earth: The Lord will blesse all such as feare him: both small, and great, his delight is in them that do feare him: And his mercy shall be vpon them, from generation to generation. The reward of humility, and of the feare of the Lord (as *Salomon* doth testifie) is riches, and glory, and life: And in fearing of him, and in keeping of his commandements, doth consist the whole duty of man. The Lyons do lacke, and suffer hunger, but such as do feare the Lord shall want nothing that is good. Such was the louely feare, that *Abraham* expressed towards his God; that (being so commanded by him) he would haue sacrificed *Isaac* his only sonne, whose seede (by Gods promise) was to be multiplied as the starrs in heauen, and as the sands on the sea shore, which are innumerable: And such was the louely feare, which *Joseph* expressed towards his God, that he rather chose to be maligned, and reproched, by means of the vntrue, and false accusements of his Mistresse, and to be cast into prison, then he would be disloiall, and vnfaithfull vnto *Putiphar* his master. And such was the louely feare, and reuerence, which *David* expressed before his God, that he ceased not (for the ioy of his spirit) to dance before the Arke of Couenant, though for so doing, he were derided, skorned, and mocked by *Michal* his owne wife.

And such (my Sonne) must be your daily care, and constant resolution, that you feare nothing which may terrifie you from the feare of God, because it maketh her followers to bee wise; it gaineth long life; it banisheth euill; nay death it selfe: it cleanseth the heart; it maketh men blessed, both in themselves, & also in their

Psal. 112. 1. 2.

Psal. 128.

Psal. 115. 13.

Psal. 147. 12.

Luk. 1. 50.

Prou. 22. 4.

Eccles. 12. 13.

Psal. 34. 10.

Gen. 22. 12.

Gen. 26. 4. 24.

Gen. 39.

2. Sam. 66.

Repetition.

posterities: it causeth the Lord to delight in them, and to enrich them; to multiply his mercies on them, and in the end to crowne them with immortality, and with glory.

Man must
loath sinne.

Now, as these, and many others are the fruits, which the feare of God produceth and bringeth forth: so will it augment in you a loathing detestation, and a religious hating of sinne.

1 First, in respect of God; because hee is altogether righteous and pure, and none euill can dwell with him.

2 In respect of our selues; because the guiltinesse thereof maketh a separation, & pronounceth a diuorce betweene God and man.

3 And thirdly, in respect of sinne it selfe, which is a most vgly monster, proceeding from the diuell, for the finall and perpetuall destruction of all such, as impiously and wickedly doe liue and die therein.

Pien y Albo-
rismi Hiera-
glyphici, 19.

As the grim looke of a sterne Lion will make you afraid, though he come not neere vnto you: so the view and sight of sinne must breed in you a loathing detestation of her vgly fowlnesse, though she want power and ability to take hold of you to doe you any harme. And you must flie from the alluring enchantments and pro-uocations of sinne: as the Elephant (with all expedition) betaketh himselfe to his legges, as soone as he heareth the grunting of a filthy swine.

A foolish man delighteth in a sinfull life, because his outward senses are pleased with the vanity, and with the varietie of his sinnes: but he that is wise, abhorreth sin, because the fruits thereof are euill. Saint Iohn saith, that sinners are seruants: and S. Paul telleth vs, that they are captiues; nay they are (indeed) the children of the diuell.

Iohn 8.34.
1 Iohn 3.8.

It

It entreth into a man, as a Conqueror taketh possession of his vanquished Kingdom; where he will not accept of a part, but will bee Lord and Master of the whole.

It is compared to a wedge; for as a wedge at the first maketh but a little hole; but beeing further driven, it renteth, and teareth the whole wood in sunder: so sin, at his first entrance into the heart of a man, seemeth to hurt him but a little; but proceeding further by frequent action, it begetteth in him an ardent desire (by custom) to enlarge it selfe, and so maketh him the bonds-lawe of Satan.

For as the little fish called *Remora* (by sticking fast vnto a Shippe) stayeth her from sayling towards the Port where shee should bee: so euery sinne (bee it neuer so small) will detaine and hold you backe from those religious and vertuous courses, wherein (otherwise) you would or should walke, to Gods glorie, and the saluation of your owne Soule.

Philosophers do affirme, that nothing is more fearefull then Feare it selfe. And Diuines do teach truly, that there is not any thing more sinnefull then sinne it selfe. I haue read of a kind of Serpent, which is so venomous; that by stinging the foot of a Horse onely, hee killeth the Horse, and the rider also. Such a Serpent is sinne, which no sooner stingeth the body, but forthwith it destroyeth it, and the soule too: it is so pestilent a diseale, that it corrupteth the whole minde of him whom it possesseth, and drineth out of him all godly motions. As water (beeing powred into a vessell) doth expell the Ayre: and as the children of Israel did the heathen Nations out of the Countries and Prouinces of the land
of

*Pierſ Aphe-
riſmi Hiero-
glyphici, 192.*

of Canaan: it suddenly bereaueth a man of all his former practised vertues, as a little Axe (by few strokes) cutteth downe; or as a whirlewind (with one furious blast) ouerturneth, the greatest and the tallest trees, which for many yeers haue bin growing to their perfect strength and greatnesse.

In the winter, when the warme heat of the Sunne forsaketh vs, the earth is benumbed with cold, with frosts, with snowes, and with vnpleasing weather. And in like sort, when Gods grace departeth from a sinner, his soule is hardned with many vices, and robbed of all virtue: yea, such is the bewitching nature, and quality of sinne, that the more it plungeth men in the gulfes of their transgressions, the more pleasure, and the greater delight they take therein. Like vnto mad men who are vnmeasurably delighted with the sight and gingling of those chaynes, wherewith they are fettered and tormented.

Plato.

It is true, that no man liueth, and sinneth not, and it is as true that *Plato* said, *It is better not to liue, then to liue wickedly.*

Heming de
Magistrato.

As there is no thorne without his prickles; so there is no man, that is vtterly destitute of sinne. Yet must you striue (my sonne) with all your might, and with all your strength, yea with your vttermost endeauours, to shake it off, because the reward thereof is death: and the longer it is retained, the more hardly it is remoued: for like as a small riuer, by running farre, is fellowshipped with many other streams, which at length do make him great. So small offences by long continuance, are augmented by greater faults which do concur. It is impossible to be a man, and not to sinne; yet you must auoid

auoid sinne, as fire, because it burneth: as water, because it drowneth: as a plague, because it infecteth: Nay, as death it selfe, because it mortally killeth:

Principijs obsta, serò medicina paratur:

Cum mala per longas conualuere moras.

Therefore before sinne haue gotten in you the vpper hand, you must frame your selfe to be like vnto a ship, close below, to resist, and to keepe out the temptations and the allurements of worldly vanities. And open aboue, whereby you may be capable of the grace, and mercy, and fauour of Almighty God: who (though he detest sinne) yet in his infinite mercy, he imbraceth a repentant sinner: as a kind mother lulleth her sicke hild louingly in her armes, though she repine at the disease.

Valerius writeth of one, who had the fit of an ague vpon him, when he was borne, which neuer left him for many yeeres vntill he died. Such an ague is sinne, which (by naturall propagation, being deriued to vs from our first parents *Adam* and *Eue*: by reason of their transgression in eating of the forbidden fruit, contrary to the expresse commandement of Almighty God) neuer leaueth, neuer forsaketh vs, vntill by death we be deprived of this mortall life.

Yet must you not (by sinning) foster in your selfe, a longing desire to sinne more, like vnto such as being drunken with wine, do vnmeasurably couet to be alwaies drinking. But contrariwise, you must be carefull that sinne raigne not, that sinne haue not dominion in your earthly members. *Nam quot habemus vitia, tot habemus Dominos.* A little rope sufficeth to hang a great theefe: a little drosse to abase much gold: a little poyson to infect much whollome liquor: a little heresie to cor-

rupt good doctrine : and so do the smallest finnes (without Gods mercy) to damme your soule. The harts of sinfull men, may fitly be compared vnto snailes houses, for as they haue no vacant places, to store vp prouision enough for the necessary sustentation of their liues, no more haue those harts any roomes at all, to entertaine any vertuous, or godly motions, which would be profitable for the saluation of their soules.

Psal. 14. 1.

Psal. 2. 4.

Euery sinner (as much as in him lieth) is naturally an enemy vnto God: and with the ancient gyants contendeth, to cast rockes, and stones against *Jupiter*, he saith in his heart, there is no God, and that his wickednes shall neuer be reuealed, nor rewarded : But he that sitteth in heauen shall laugh him to skorne : the Lord will haue him in derision.

As a man that is suddenly taken out of a darke prison, cannot (without much paine) behold the bright shining of the cleere sunne: no more can that man (which for a long season hath bin enthralled in the darke dungeon of iniquity and of sinne) behold the faire beames of godlinesse, and of vertue: but he rather delighteth to wallow in the beastly and lothsome puddle of his former foule transgressions: as the swine doth in the mire, wherewith she is polluted, and defiled.

Lipsius 115.

Some men there are who (at the last cast) doe cease from perpetrating of such grosse and enormous finnes as in former times they haue committed. 1. Either because they want ability to maintaine them: 2. Or power to performe them: 3. or for the shame, or for the punishment which they feare, and do deserue.

But he that is vertuous, and he that is religious, detesteth, and abhorreth sinne, as a ghastly monster, because he

he feareth and loueth God.

The smallest sinnes do pricke, but great ones doe wound the consciences of men, and a feared, and terrified conscience by reason of her sinne, is the worme that neuer dieth.

Conscience.

As a dogge, which secretly hath killed a sheepe, cannot with a settled eie, behold his masters face, because he is guilty to himselfe of his foule fault: so a man (whose conscience doth accuse him of some hainous sinne towards God) cannot behold the face of his creator: but by his blushing he will bewray his owne sinne. A sinfull conscience (as *Iustine Martyr* doth affirme) is a ready witnesse to accuse, a seuerer iudge to condemne, and a mercilesse hangman to execute him that hath sinned: and broken the commandements of his God. A guilty conscience is first perplexed with feare, and terror: and is then from feare transported into fury: and last of all, it is tormented with despaire.

A fierce and a cruell beast, whilst he sleepeth, seemeth to be very mild and gentle: but being awaked, he rusheth with a sauage violence vpon the man which troubled him: and leaueth him not, vntill he haue torn him into many peeces. And so a guilty conscience sleeping on the bed of deepe security, and carelesnesse, seemeth to enioy a continuall feast of happinesse, and of peace: but being by God informed of the guiltinesse of her sinne, and being startled out of her drowsie sleepe, she awaketh, and with continuall anguish, paines intolerable, and with perpetuall torments she lasheth, and whippeth the body, in which she dwelleth, and ceaseth not to afflict it grievously, vntill she haue mured it with perpetuall death. *Solinus* and *Pliny* do report, that

O: bo Casuan.
149.
Solinus.
1 liny.

when by too much rauening, and ill digestion, the belly of the Crocodile is filled up, and distempered with many wormes she laieth her mouth open vnto certaine birds, which lye vpon the riuer of Nilus in the country of Egypt, who (entring into her throat) doe eat them, and deuour them, by meanes whereof she is restored to her former health. But the worme of an euill conscience, is not so consumed, there are no birds that can ease her of that paine.

My sonne, to conclude this point, let it be your chiefe-
 fest Study, and your daily practise: First of all to serue
 God, then to feare him, and (in fearing of him) to abhor
 sinne, as the greatest enemy to vertue, and the death of
 your immortall soule.

*Quæ iuuenibus arident voluptates, easdem irrident
 senes.*

The finnes of youth are pleasing for awhile, but old
 age (waxing wise) abhorreth them as the soules poison.
Calum si vis pede calcare, vitium mente calca. And if you
 must needs behold finnes in other men, yet looke on
 them as sailers do on rockes, not to come neere them,
 but to auoid them. And if (of force) you must behold
 sinne in your selfe, then looke on it, as Iob did on his soares
 with a wofull eie: Or as Peter did on Christ his master
 when he denied him and wept bitterly. Now, that you may
 be the better enabled to serue God, in feare, and to hate
 sinne, which trecherously flaieth the soule, whilst flatter-
 ringly it smileth on her, as Iob did on Amasa, and as
 Judas betrayed his Lord and Master, when he kissed
 him.

Iob. 2. 8.

Iob. 16. 16.

Math. 26. 75.

Mark. 14. 72.

Luk. 22. 62.

2. Sam. 20. 9.

Math. 26. 48.

RELIGION

You must (with a true heart) embrace, and vnfa-
 nedly loue religion, which will rectifie your conscience
 towards God: and teacheth you to magnifie him with

an

an holy worship, according to the rules and directions of his word: and to delight in vertue, as in your choicest loue, and to loath vice, as the blacknesse of an Ethiopian, which no washing can make white, which wil confirme your obedience to your King and soueraigne, and to your other superiors, and make you a worthy member in a flourishing, and in a happy common weale. And will order your manners, generally towards all men, & your ciuill behauior more particularly towards those with whom you do mutually conuerse. For as *Lactantius* writeth, and *Lipsius* from him doth report, *sola Religio est, qua hominum inter se custodit societatem*, It is religion only, that maintaineth, and preserueth society among men. And in another place, he saith, *Tolle Religionem, & vita humana, Stultitia, & Immunitate est impleta*: If religion cense not the heart, mans life will be fully fraughted with cruelty and with folly.

Where religion wanteth, there the chiefest atchievements of men are obscured, as the sinner is, when his face is veiled, and masked with a cloud. Fishes must needs die, if the riuers be dried vp, and so must the thoughts of men perish, when they are not watered, with the dew, and refreshed with the comfortable streames of a religious mind, and conuersation. As *Sauls* honor was the more eminent, because in stature he was taller then all the residue of his people: so no man (among wise men) is more respected then he, who frameth himselfe to be more religious then the rest. *Cultus omnis est in cultu sine cultu Dei*. A fit garment is easily shaped to serue a comly body, but hardly are deformed members couered by the taylors skill: so a man that is religious in all his waies, may (without difficulty or doubt)

doubt) be the object of his owne praise, and commendation. But if he be irreligious, then no famous act can free him from infamy, and from shame. A spent candle (loosing her flame) leaueth nought behind but a stinking snuffe, neither doth a man (when he dieth) leaue any thing behind him, but ignominy, and shame, and reproach: if (whilst he liued) he beautifi: not himselfe with a religious life.

Heathens in
their kinds
were religi-
ous.

The reuerent respect, and great regard to religion, which (from the beginning) all nations, and all people (though not illuminated with the true knowledge of the true God) haue had, being by the only instinct of nature instructed, that there was a diuine power, infinite, and supreme, which both created the world, and all things that were, and which are therein. And which also ruled, and preserued them, by a singular wisdom, and in a wonderfull order, and fashion made some of them (in their blind zeale, and superstitious ignorance) to worship such, and such things as were no Gods.

Idolatry.

Hence it was, that some of them adored *Iupiter, Mars, Saturne, Mercury*, and such like poetically fained Gods. And that some others of them worshipped the sunne, the moone, the starres, and other celestiaall bodies, which were created only for the vse of man. That some of them haue sacrificed their deuotions to the works of mens hands: As the Ephesians did to the Image of Diana, and as the children of Israel (in the wildernesse) did to the golden Calse. And as Nebuchadnezzars people did to the golden statue, which he had erected, and set up, and as the king of Aram, and his subiects did to the idoll Rymmen; And as the Philistins did vnto Dagon, and as the Medes, and Persians (vnder Cyrus their king) did to the image of Bel and

Act. 19.

Exod. 32.

Dan. 3.

2. Reg. 5. 18.

1. Sam. 5.

Historia.

of

of the Dragon. And hence it is, that the Prophet *David* with a bitter taunt, reproveth, and reprehendeth their grosse, and abominable follies, when he saith, *the idols of the heathen, are silver, and gold, even the works of mens hands, they have a mouth, and speake not, they have eares, and heare not; Neither is there any breath in their mouth: they that make them, are like unto them, and so are all they that trust in them.* Psal. 135.

But contrariwise (my sonne) true religion being founded vpon the truth of Gods word, will direct you with vnderstanding, and with knowledge, religiously and without superstitious blindness, to adore, and to worship the true and the living God. Religion.

Cyrus an heathen King, (but in his kind and fashion zealous and religious) was wont to say, that if subiects did religiously feare, and honor their Gods, they would not then commit abominable sinnes against them: nor hainous offences against their kings. And *Cicero* doth report, that the Romans conquered more nations and subdued more people, and prouinces, by the reuerent obseruances of their religious exercises, then they did by policy, and by the sword.

Where religion wanteth, there no christian duty is performed for conscience sake: for religion is the best informer of the consciences of men: where religion is not imbraced, the gouernment of kingdomes, and of common weales, are either neglected, or subverted; like as a ship, vnder her sailes in a tempestuous sea, (wanting a cunning pilot to direct her) is suddenly dashed against the rockes to her vtter ruine and confusion.

For like as bones do support the flesh of a mans body, and walle the building of an house, so doth religion the

the being, and the welbeing of euery state, and common weale. And as the moone hath the greater light, when she approacheth neereſt in oppoſition to the ſunne; ſo euery mans vertues are the more ſplendent, and the more eminent, by how much the neerer they are knit, and ioyned to religion. Nothing than religion is more excellent among men, neither doth any thing in this world make vs neerer to approach vnto God himſelfe. It is therefore to be ſought with your labor, to be bought with your chiefeſt treaſure, and to be protected and defended with your deereſt bloud.

“ Without it no noble act muſt be attempted, and with
“ it, no ſubtle or crafty plot or praſtiſe may be taken in
“ hand.

“ For ſuch things as by religion are warranted to be
“ vertuous, to be profitable, to be good, are (without it)
“ neither vertuous, nor profitable, nor good.

The chiefeſt vertue which a man poſſeſſeth in this life, is true religion, which mollifieth the hard, and the ſtony heart of man, and maketh him capable of Gods grace: As the Sunne, or Fire doth the hard wax, making it apt, and fit to receiue any impreſſion, that ſhall be made vpon it.

Religion maketh a man warily, and carefully to looke vnto his waies, and wiſely to gouerne, and to rule himſelfe. It maketh perſecutions to be tollerable, that we deſpaire not. And it moderateth our proſperity, that by means thereof, we do not wax insolent, or proude, it maketh our worldly pilgrimage, a pleaſing iourney, as a good companion by his delightfull diſcourſes, abridgeth the tediousneſſe of a long way. *Berchorius* well obſerueſh,

serueth, that the lark, as long as she sitteth on the ground, is very silent, and still, but mounting vp into the aire, and howering in the golden beames of the delightfull sunne, she lifteth vp her voice, and chaneth merri-ly, and doubleth her various tunes, to the great pleasure and contentment of those that are partakers of her melody, and sweet musicke: So, and so is it, with mortall men, who, whilst (they do fix, and riuet fast their affections, and their thoughts to the transitory vanities, and vaine negotiations of this wicked world; they are faint, yea, they are almost dead to all good works. But when they reuiue their minds, and lift vp their cogitations deuoutly vnto God, with religious motions, and zealous meditations, then (and not before) their tunes are sweet, they are delightfull, yea they are pleasing vnto God himselfe.

And like as the aire is the purer the neerer it is to the worlds chiefe light, so mens deuotions are more celestiall, and heauenly, by how much the neerer, (by true religion) they do ascend, and present themselues to the sonne of God.

And thus (my sonne) you see, that when your mind is sanctified by true religion, then religion will make it pure, and a fit receptacle, and storehouse for euery kind of vertue. Wherein you ought daily to be exercised in this world.

For without vertue your religion is but fained, your deuotions dul, and your prayers but varnished, and overcast with an outward shew of holinesse towards God, and of charity towards men. The offspring of religion is vertue, and without vertue, religion is barren and neer vnto cursing. As was the figge tree, which yeelded no

Virtue.

Mark. 11. 13.

D

fruit

fruit to our Sauour Christ, when (being hungry) he sought it.

Therefore (my Sonne) to the end that with a more ardent affection, and longing will, you may be desirous to be retained into her seruice, it is most fitting that you be instructed plainly what she is: that knowing her, and her worthinesse, you may thinke your time to be well spent, in seeking her, and in honoring of her.

Seuerall opi-
nions concer-
ning vertue.
De ciuit. Dei.
lib. 4.

Some men haue defined her to be, an vprightnesse of life, in all things agreeable vnto reason: others that she is the habite of doing well. Others that she is the art of choosing that which is good.

S. Augustine saith, *That she is the skill to liue well.* And *Horace* affirmeth, *that vertue is nothing else, but the banishment of vice:* In summe they do all best agree when they say, that vertue consisteth in action, and that the meditation thereof without practise, is as an vnstrunged instrument, whereon no man plaieth.

Prudence.

Iustice.

For what auaieth it, that a man is wise, if the worlds occasions be not partakers of his wisdom? What mattereth it, if a mans knowledge be exquisite to discern right from iniury, and from wrong? if he pronounce not sentence for him that is oppressed.

Fortitude.

To what end is a mans mind, and the composition of his body framed to be valiant: if (when the commonweales estate is in perill, and in danger) he be not forward to support, and to maintaine her cause.

Temperance.

And wherefore is a man temperate, if to himselfe only, and not vnto others, he be a president of modesty, and of sober gouernment.

He that soweth vertue, shall reape honor. A vertuous man is neuer at rest, vntill (by his endeouours) he hath done

done good: Neither doth he imagine that he hath done any good at all, except he do the best, and the most good that he is able.

He ceaseth not from any toile, if thereby he may profit others, either particularly to themselves, or generally for the good of many, and of the common weale.

And though his actions be many, and various, yet they are alwaies vertuous: as in musicke, the harmony doth still remaine, though the notes, and tunes and songs, be oftentimes changed. Wisd. 19. 17.

It is not enough to boast of the name of vertue, without vertuous deeds and actions; for without them, the name of vertue is fitly compared to a shadow without substance: And like to a drop of water on the sands, or thirsty ground, which being quickly dried vp, leaueth no signe behind it, that it euer was.

Such men as do only desire to know vertue, and not to practise her in their deeds, may fitly be compared vn- to children, who do delight to knocke flints together, that thereby they may see, and behold the sparkles, but do not endeavour to make any true vse of fire it selfe.

It is a pleasing thing to be commended, but his praises are more pretious who meriteth them, by exercising of his vertues.

The practise of vertue is the chiefest patrimony, that a worthy man can expect, or ought (indeed) to desire.

Ipsa quidem virtus sibi met pulcherrima merces: There is no price, which can counteruaile vertue. A wise man placeth his contentment in nothing more, then by the actiue distribution of his vertues, to make himselfe the more famous. Stillius Poeta.

Our parents may make vs rich, but it is God alone, that

fruit to our Sauour Christ, when (being hungry) he sought it.

Therefore (my Sonne) to the end that with a more ardent affection, and longing will, you may be desirous to be retained into her seruice, it is most fitting that you be instructed plainly what she is: that knowing her, and her worthinesse, you may thinke your time to be well spent, in seeking her, and in honoring of her.

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Irregular
Pagination.

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Our parents may make vs rich, but it is God alone, that

„ that maketh vs to be vertuous: hence it is, that the pow-
 „ er of Monarchs, and of Kings, must be supported by the
 „ goodnes of their vertues: For he is much more gene-
 „ rous whom his vertues, then he whom his ancestors
 „ have made noble.

„ Much more is he to be admired, that swayeth a king-
 „ dome by his vertues, then he that ruleth it by the only
 „ priuiledge of his enobled and heroicall descent. For ho-
 „ nors are but the servants, and the attendants of vertue.

„ If vertue be ioyned vnto Nobility, she spreadeth her
 „ selfe into euery quarter, and darteth forth her glorious
 „ beames ouer large and spacious countries, as the sunne
 „ doth his when (with them) he beautifieth the face, and
 „ visage of the whole earth.

„ And like as an artificiallye carued picture, being pre-
 „ sented in gold, is much more delightfull to the eie, and
 „ is of a more choise esteeme, then the same, being flam-
 „ ped on iron, or on some base metall. So though in men
 „ of low degree, and parentage, vertue be not without
 „ her deserued praise and commendation, yet hauing the
 „ residence in the breasts of such as are of a generous
 „ stocke, and progeny, she is more pleasing, and splen-
 „ dent, she is more honorable, and more profitable to the
 „ common weale.

Gratior est pulchro veniens e corpore virtus,

„ Then vertues are more pretious, and more deere,
 „ when in heroicke spirits they appeare.

Cominens. 265.

„ This was the cause, that made *Cominens* to be of this
 „ opinion, That wise men ought not so much to respect
 „ an honorable descent as a vertuous life.

*D. Homfr. in
 Prax. Iesuit
 47.*

„ For as it is much better, to drinke good wine, out of
 „ an earthen pot, then vnholsome liquor, in a golden
 „ cup,

cup, so he that is wise, will more esteeme of the wisdom of a vertuous man, then of the honors, and promotions of an only rich man, which hath none acquaintance or familiarity with vertue.

Leuius Apolinus in his discouery of *Pera*, reporteth that those Indians and barbarous nations, whom *Pizarro* could not (by his sword) violently, he easily conquered, and subdued, by the discreet practise, and pleasing examples of his alluring vertues. *Emittit sola virtute potestas.* That command and that authority is most soueraigne, which deriueth her power from vertue. *Leuius Apolinus. 46. Lips. 59.*

Vnill Alexander the great waxed proude, and drunken, he wan more provinces, subdued more kingdomes, and conquered more people, by the practise of his admirable vertues, then he did by the vndaunted boldnes, and courage of himselfe, and of his valiant men of war.

Neroes vertues (when he first began to raigne) gained him the due report of a most renowned Emperour, and *Octauius Cesar* was neuer firnamed *Augustus*, vntill his experimented vertues crowned him with that immortalized dignity, and title.

So profitable is vertue, that she must be followed, and so amiable is she, and so louely, that she must be embraced. She maketh her sutors of poore men, to become rich: of rich men, she maketh nobles, and of nobles, she createth kings, and Potentates, and Emperors of the world.

A vertuous man cannot be miserable in any fortune, nor vnfortunate, what chance soeuer happeneth. For vertue supplieth all wants, and swimmeth with vs, in euery shipwracke.

If we be sicke, it mattereth not much, though our friends.

friends do forbear to visit vs, if at that tme, the true remembrance of our vertues do keepe vs company: neither will it be grieuous vnto vs to die in our beds, if our vertuous life warrant vs, that we die not in our sinnes.

Pythagoras affirmeth, that riches are no sure pillars, and that glory is vncertaine, that beauty fadeth as the flowers in the field, and that honors haue no long continuance, but virtue (saith he) is a strong anchor, which holdeth vs from danger in euery storme, you must not therefore hunt after those things, that be most pleasing: but after such only, as are most vertuous, and you must vnderstand, (if you will effectually know any thing that he hath liued vnworthily, whose fame virtue hath not reported to posterity: And death is neuer sūdaine, nor fearefull vnto him, who hath liued vertuously and well. Therefore to conclude this point, that you may liue well, and die well, and that after death your fame may liue, and (as your children) suruiue, you being dead, loue vertue for her owne sake, and practise her for the benefit of your selfe.

She is the wife (my Sonne) whom you must wedde whilst you are young: if you expect that your good deeds shall grow vnto any maturity, and ripenes, when you are old.

This is the Mistresse, whom you must serue in your tender yeeres, as an apprentize, if (by her) you will be made free, and receiue profit and reputation for your wages, and salary, when you are old.

In iuuentute cernuntur virtutis flores, vel fructus nunquam. The Autumne cannot see the fruit of those trees, whose blossomes the spring time neuer saw.

If you begin not to loue vertue in your youth, it will be

be a harsh thing for you, to wooe her, when the threed of your life shall be tentred, and drawne forth almost to the vtmost length.

Qui non est hodie, cras minus aptus erit, if your youth be moistned with her delightfull liquor, your age will alwaies retaine, and keepe the sweet fauor thereof: and if (whilst you are young) you entertaine her for your acquaintance, the whole course of your earthly pilgrimage will then be accompanied with her, as with a faithfull friend.

Vir sapiens is est, qui non patitur vitam: & Iuuentutem, inter iocos, & somnum affluere: and he is truely wise, who being young, resolueth to attempt nothing but that, which by vertue, he shall be counselled and aduised to take in hand.

For her directions are religious without hipocrisie.

They are true without falshood.

They are plaine without dissimulation.

They are vpright without fraude.

They are honest without wantonnesse.

They are temperate without excesse.

They are graue without lightnesse.

They are constant without wauering.

They are confident, without feare.

Viaticum tibi (fili mi) ab Adolescentia ad senectutem, virtutem compara.

Diogenes
Laertius.

From youth to age, let vertue be your passage, as a bridge is from the one side of a riuer to the other. So shall your yong yeeres bee respected by the aged, and so shall your old age be a president of vertue vnto those that be yong.

Now as it is not enough for a man to possesse great
store

Learning.
Wisdom.

store of silver and of gold, vnlesse he be also taught, and instructed by the rules of bounty, and of liberality, how to dispose it well. So it is not only requisite, that a man be vertuously enclined, but he must likewise be furnished with learning, and with wisdom: whereby he may be able to make a profitable dispensation and distribution of his vertues, for the good of himselfe and of other men.

Prou. 19. 18.

This made Salomon to say, *That he that possesseth vnderstanding, loueth his owne soule: and keepeth wisdom to find goodnesse.*

For like as a warlike galley swimmeth smoothly in her perfect strength, against her enemies, being winged with her oares on either side, but (being maimed vpon one of them) can hardly defend her selfe. So vertue (being by learning and by wisdom and by her harnesse-bearers, mightily supported) marcheth as a stout champion into the worlds field: and fighteth a strong combat against wickednesse and sinne. But being deprived of one of those her helps, she maketh a weake resistance (not without much difficulty) to preserue her selfe from danger, and from spoile.

Learning.

Concerning the necessity of being learned, (for the better practising of religion, and of vertuous actions) you must know, that without learning, you shall be vnprofitable to the commor-weale: as a ship is to the merchant, if (irrecuperably) she be moored, and grauelled in the sands.

He which walketh in darknesse, seeth not whither he goeth, neither can you, if you want learning (by reason of your ignorance) direct your owne waies. *Learning is of so great a price, that you must get her with a great summe of*

of

of money, for that (by her) you may possesse much gold.

There is gold (saith Salomon) and a multitude of pretious stones, but the lippes of knowledge are a pretious iewel, it bringeth such as keepe her company before great men. And if you do exalt her, she will exalt you againe: A wise heart getteth knowledge and the eare of the wise seeketh learning. She findeth many foolish whom by her precepts she maketh wise: She findeth many men poore, whom in short time she placeth vpon honors throne, she findeth many men vicious, but by her instructions, she maketh them in godlinesse and in vertue to surmount others.

Pro. 20. 15.
Pro. 18. 16.
Pro. 18. 15.

By learning the king himselte, and his Nobles, are enabled to know God, and to rule the heady multitude; wisely perswading, or enforcing them to obey. *Fortuna Crasum facit: Minerva Platonē*, Fortune may make men rich, but learning maketh them wise.

Marcus Aurelius the Emperor of Rome was wont to say, that a Prince ought not to content himselte with so much learning as one man hath. But he aduised him (by study) to endeouour to know as much as many men did: because he ruleth, & gouerneth not one, but many.

And *Alexander* the great estimated learning at so high a rate, that he was much offended with *Aristotle* his schoolemaster, because he had published to the worlds view, those notable precepts wherein he had instructed him: saying, that he more desired to excell others in knowledge, and in learning, then in authority and power. This singular and extraordinary loue which he bare vnto learning, made him to carry with him in his wars, all *Homers* works, in a curious and costly casket which he found among the richest, and best iewels which he had taken from *Darius* the great king of the

Plutarch.
in vita Alex.
andri. 676.

Idem.

Perſians. *Leo* a king of the Romans, was ſo great a patron, and ſo effectually a lover of learning, that he wiſhed often, that he might once be ſo fortunate, as to convert the wages of his ſoldiers into ſtipends for learned men.

Plutarch in
vita Pauli
Aemili. 260.

Paulus Aemilius that noble Roman, who overthrew in a fierce and cruell battell, *Perſeus* the king of the Macedonians, reſuſed to ſee the riches and the treaſure of his conquered enemy, becauſe he would not covet it. And would not permit his owne ſonnes to take any thing which belonged to him, but his books only, by whom their minds, and their vnderſtandings might be adored, and beautified with learning and with knowledge.

Idem in vita
Catonis Vtiſſen.
Pag. 776.

When *Cato Vtiſſen* in vacation times, and at his beſt leaſure, went to recreate himſelfe in the country, he uſed to carry thither with him, the beſt Philoſophers, and his choiceſt books.

Idem in vita
Demosthenis.
Pag. 847.

And *Demosthenes*, to the end that his acquaintance, and neereſt friends might not (by carrying of him abroad according to their cuſtome) withdraw him from his ſtudy, and from his books, cauſed the haire of his head to be ſhauen off.

To one, who aſked of *Thales* the Philoſopher who was happy? he made this anſwer, *Qui corpore ſanus eſt, Fortuna Diues, & Animo eruditus* : He that is healthy, wealthy, and learned.

Plato admired and wondred, how men would loue, and ſecke after learning, if they knew her? And *Conſtantine* the great made many lawes, for the furtherance of learning, and for the aduancement of learned men.

Harin.
Sibedell. 248.

Alphonſus king of *Aragon*, ſo greatly loued learning, that he omitted not his hard ſtudies in his moſt dange-

ious

rous wars. And *Pliny* the second so inwardly affected it, that he would willingly and diligently read all books which were published: affirming the time to be lost, which was not spent in study, and that no booke was so bad, but that some learning, and some instruction might be gotten in reading of it. *Idem. 111.*

And *Pythagoras* the great Philosopher was wont to say, that men ought to be more carefull, by learning to expell ignorance out of their minds, then by physicke to purge the diseases of their bodies. *Idem. Pag. 61.*

Empedocles said, that a wise man (aboue all things) should long for future happines, contemne vncertaine riches, and adorn his mind with learning. & with knowledge. *Idem. Pag. 71.*

Albertus Magnus, (albeit that for his great learning and wisdom, he were aduanced vnto many dignities, and created Bishop of *Ratisbona*; yet (finding his Episcopall imploiments, to be daily impediments to his studies) he resigned his place, and office to another, that in a more priuate course of life, he might make himselfe the more familiarly acquainted with his books. *Idem. Pag. 214.*

It is reported of the Emperor *Charles* the fourth, that on a time he continued more then foure howres in the schooles of the Philosophers, harkning (with such contentment, and with such delight and pleasure) to the serious and skilfull disputations of those learned men, that he forgot his dinner, and thereby) in some sort displeased some of his Noble men. So that one (among the rest) being more forwards then others were (couertly to reprove him for his long stay) told him, that his supper was ready. But the good Emperor mildly answered him thus: My supper indeed is ready, so is not thine; *Idem. Pag. 231.*

meaning thereby, that the exercises of the learned; were as pleasing to his mind, as meats and drinks were to the others belly.

Iustine.

Infinitely therefore deceiued was *Licinius* the Emperor, who grossly did affirme, that learning was the poison, and the ruine of the common weale. *Scientia non habet inimicum prater ignorantem*: Learning hath no greater enemy then ignorance: and so was *Alacius* king of the Gothes deceiued, when he would not suffer his son to be instructed in learning, because (as he said) it would make him faint hearted, and a coward: and so was *Lewis* the eleuenth the French King much deceiued: who (in a skorne of learning, and of learned men) would often say, that his sonne should only learne this one sentence in the latine tongue: *Qui nescit dissimulare, nescit regnare*: He hath not learned to rule, and to gouerne well, who hath not learned artificially to dissemble, to cozen, and to deceiue. Nay rather it may be truly said, that without learning, it is a hard matter to be a king: but to be a learned king, it is to be a worthy, and a renowned king indeed. For like as grafts, being incorporated into the best stockes, do bring forth the best, the most pleasing, and the fairest fruit, so learning being ioined vnto heroicall and princely nobility, or with gentry, produceth rare effects, and maketh such (as do possesse her) truly noble, and deseruedly to be respected and aduanced aboue other men.

*Plutarch: in
vita Coriolani
Pag. 221.*

Plutarch saith, that the benefit which men do get by meanes of their learning, is very great: For it teacheth such as by nature are rude, and rough, by the rules and compasse of reason, to be curteous and ciuill: and rather to be contended with a meane estate, which promiseth much

much security, and peace, then to affect higher dignities and eminent promotions. In whom there is neither safety nor certainty, nor contentment, nor ease.

An ignorant man without learning is altogether barren, and drie in all worthy proiects, and deuises whatsoeuer, by reason of his ignorance, like as the country of Egypt is vnfruitfull in that yeere, wherein it is not watered, and made fruitfull, by the ouerflowing pride of the riuer of Nilus: He that is ignorant hath fewer eies to discerne his owne good, and to preuent his owne misfortunes, then *Polyphemus* had to foresee his owne danger. Ignorance.

As an Owle cannot behold the bright shining of the splendent sunne, so a man that is ignorant, taketh no pleasure in the society of such as are sharply witted, and of mature iudgement and vnderstanding.

An ignorant man (because he knoweth little, distrusteth much: if he be silent, his wisdom is suspected, and if he speake, his owne tongue is the proclaimer of his owne shame. If he heare other men discoursing wisely, he is not thereby instructed, because he can no better censure of their wisdom, then a blind man can distinguish of the variety, and diuersity of many colours: But if he heare men speaking foolishly, he augmenteth and encreaseth thereby his owne folly: For his meane capacity (apprehending only things of the smallest consequence) is so benumbed, as it cannot ascend to the vnderstanding of any knowledge or profitable learning.

A man that trauelleth in a strange country, may not be maruelled at nor held to be vnwise, though sometimes he chance to wander out of the right way. But a man that is ignorant may iustly be wondred at, because

he looseth not his way, but his owne selfe. He walketh in darknesse in the brightest day, and is too too light in euery waighy matter.

Ignorance in matters of profit, banisheth all hopes either of present, or of future aduancement, in matters of rule and of gouernment, it ruinateth the state, which it endeuoreth to support. And in matters of religion, it carrieth mens soules headlong into the bottomlesse pit of torments, and of eternall destruction.

An ignorant man liueth in perpetuall captiuitie and in bondage: For ignorance is ranke foolishnesse, and who is in deeper thraldome then a foole?

If a man be vnlearned, he wandreth vp and downe in the intricate labyrinth of the cunning world, like to a lost traoueller without a guide in a solitary, and in a vast desert, and as a bird without wings, or as a souldier depoyled of his armour, or as a ship without a director in the ocean sea: so is he vnable, so is he vnperfite in all his waies. All his conceits, and all his imaginations, are as vntimely fruit, and all his labors and his actions are out of ioint.

He deuiseeth things which are vnprofitable, and putteth them in execution to his owne hinderance, and losse.

Learning.

Study.

But he that is learned, treasureth vp wisdom, whereby he effecteth what he listeth: yea things iustly to be admired, and to be wondred at. This faire, and this louely Lady cannot be won, but by an industrious care, and by a constant sute, and she is ouertaken by such only, as with daily labor and study do follow after her. Therefore (my sonne) if you desire to be her companion, you must (by frequent study) attempt to procure, and to win her.

her loue. *Nemo enim nascitur Artifex*, Learning is not obtained without labor, and *labor improbus omnia vincit*, as saith the poet, by hard labor, and daily study, we alwaies do step neerer vnto learning.

Omnia di laboribus vendunt, No excellent thing is atchieued and gotten without difficulty and paine: and learning being so gotten) doth not only make men excellent, but she is (indeed) the excellency of man.

In euery day (therefore) you must make some progresse in the way towards learning, by your study. *Perit enim omne tempus, quod stuaio non impartitur*, That time is lost, which is not spent in study, and in serious meditations for learnings sake.

But if you bend your resolutions (with will and study, as with the best, and swiftest hounds) to hunt, and to runne after her, your paines will be delightfull, and your labors will be replenished with variety of contentment, and with pleasure. *Consuetudo enim facit alteram naturam*, custome begetteth an habite, yea (in some sort) it createth (as it were) a new nature, both in study, and also in all other negotiations whatsoever.

And when a man (by frequent study) hath found learning, and vnderstanding, he then knoweth that *studiosus in otio nullum est otium*: A student when he is most at leisure, is neuer idle. This (my sonne) is a worke of important waight, and consequence, and therefore you must know, that *opere in magno fas est obrumpere somnum*. You must not be idle, negligent, nor slothfull in a businesse of such great moment and waight.

But neither do I require, nor is it meete, and fitting, that your studies be more painful then pleasing, or more laborious then healthfull. For I my selfe haue learned long;

Moderation
in study,

long ago, that *nullum violentum est perpetuum*. Things that are violent, haue no long being, and continuance.

The prouerb telleth vs, that it is the moderate pace comes soonest to the iournies end. If the strongest piece of ordinance be surcharged with powder, and with shot, it will surely breake.

A strong ship, that is ouer-laden must needs sinke.

A bow kept alwaies bent, will either cracke in sunder, or loose his strength. And a willing mind being oppressed with ouermuch study, will rather wax feeble, and dull, then be capable of the multitude of those things, which vncessant labors do offer, and present.

Gutta cauat lapidem, &c.

As stones are pearst with drops of raine,

Not by their force, but often fall:

So men much learning do attaine,

By reading oft, not reading all.

A man (not by infinite study, nor by continuall paine) is made learned, but by his moderate endeouours, duly imploied with pleasure, and with delight.

A rule for
study.

Let your study therefore be moderate, not violent, more pleasing, then painfull, that sanity, and health of body may (with study, and with learning) be preserued and maintained, *nam frustra sapit, qui sibi non sapit*: you shall in vain thinke to make your selfe to be profitable vnto others by your learning, if you be not carefull (by moderating of your studies) to provide for your owne health.

Night studies
hurtfull.

It is true, that for the attaining of learning, *Melior est vigilantia somno*: We must not be slothfull or sluggish, but we must watch: But not too much in the night. For night watchings in study are dangerous and hurtfull,
both

both to the wit, and also to the eies: yea, they are generally preiudiciall vnto the state of the whole body.

The mornings must therefore be the choicest, and chiefest times in which I counsell you to spend, and to imploy your labors in those studies, and in those projects which by your religious, learned, and honest tutor shall (for your best furtherance in knowledge, and in learning) be appointed to you, which times (I am right well assured) you can with the more facility, and alacrity imploy therein; because you haue heretofore bin trained and enured so to do, by the prouident care, and directions of your last sufficient and kind schoolemaster.

The next pillar, vpon which true vertue (as on an immoveable rocke) is founded, and established, is wisdom. *which Salomon the wisest king that euer was, preferred before Scepters, and before thrones, and accounted riches to be nothing, and gold to be dust, and grauell, and siluer to be clay, in compariso of her. And doth affirme, that he who useth wisdom, becommeth a partaker of the loue of God: And that wisdom doth strengthen a man more then ten mighty Princes that are within the City.*

The heathen Philosopher being ignorant of the true God, and guided only by the light of nature, and of reason, defined wisdom to be the knowledge of the truth, consisting in the choice of that which is good.

Cicero saith, that she is the best director of a mans life, the ioy of good society, the ground of vertue, the enemy of vice, the builder of cities, and the founder of kingdoms, and of common weales. *Isocrates* writing to *Demoncus* saith, that strength of body without wisdom, is as a sword in a mad mans hand, but he that is wise ordereth his steps by wisdom, and by good discretion.

Morning
Studies profitable.

Mr. Hamball Gammon.

Mr. William Periman.

Wisdom.

Wisdom. 7.

Eccles. 7. 21.

Ethic. lib. 2.

cretion. A wise man hath one foot vpon the land, and another foot vpon the sea. For by his wisdom, he compasseth both sea and land, seeking out, and finding those things which are alwaies hidden from ignorant and from foolish men.

He looketh vpon the heauens, and considereth of the circling of the sunne, the courses of the moone, and of the stars, the motions of the Spheres, and of the planets and of the rest of the celestially orbes, the causes of lightnings, and of thunders, the generating of winds, stormes, tempests, frosts, snowes, hailes, and of the raine.

He diggeth deepe into the earths bowels (piercing almost her centre) where he findeth all kinds of mettall, and of pretious stones.

He discerneth the natures of herbs, of trees, of stones, of fishes, of birds, and of creeping things innumerable both small and great.

He tamerh and maketh gentle sauage beasts, and reclaimeth birds from their wildnesse, he ruleth cities, and countries, in times of peace, and in times of war, by his deuises, stratagems, plots, and policies, he conquereth his stoutest enemies in the field.

A wise man neuer attempteth any thing against his owne will, nor is sorry for any thing that he hath done, because he doeth nothing rashly, nor of felse will. He vnderstandeth much when he heareth but a word, and concealeth enough when he heareth but little spoken.

Sapienti omnia, licet inuia sunt, tamen peruia: He turneth aduerser fortune to his owne happinesse, and blisse. And euill chances are (by his discretion, patience, and moderation) conuerted to his good.

His mind is not captiuated, nor enthrall'd with any pertur-

bations, nor with the worlds follies, and his wit discerneth those things which other mens eyes did scarcely euer see.

The whole world is to him but as one city, because his wisedome maketh him thoroughly acquainted with all passages, and with all occurrences whatsoeuer.

A wise man disposeth rightly of such things as are present, he foreseeeth things that are to come, and remembreth (with profit) things forepast.

Lipfius. 13.

He will not deceiue, nor be deceiued, he neuer thinketh that he hath found wisedome, except he do make a commendable vse of her. The common Prouerb telleth vs, that a wise mans words do draw water vnto the mill. For he speaketh not in vaine, but frameth his speech to sound and to good purpose. He thinketh it not to be so needfull, to know many things (for ostentations sake) as a few with pleasure, and with profit.

*Cic. de orat.
Escibilus.*

Daneus doth affirme, that by how much the wiser a man is, with so much the more commodity, and honor, he effecteth, and performeth those things, that are committed to his charge.

Et bick. 335.

A wise mans iudgement, and his discretion are oftentimes so much applauded, and approued, that the whole state and the affaires of kingdomes, and of common weales, are committed, and referred to the managing and disposing of one wise man.

*Ren. de vit.
le 12. 3.*

And *Euripides* saith, that *mens una sapientis, multorum vincit manus*. A wise man is so potent, by meanes of his wisedome, that he ouercommeth multitudes, and bindeth them in fetters as his slaues.

Wisd. 7.

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dome, and he is the director of the wife.

A wise man only is rich, and where wisdom keepeth her residence, there poverty dareth not to approach, or to shew her face.

His hands do not offend, because they are restrained from euill by his wisdom.

His eyes are not betrayed, or beguiled by vanities, because his mind hath pronounced her iudgement, that all things are but vaine. His eares are not open to the enchantments of folly, because he is instructed and resolved to neglect them, as the deceiuing sweetnesse of a Syrens song.

And his heart despiseth and contemneth all wicked and ungodly motions, because it is still ending of a good matter, as Dauids was.

Psalm 45. 1.

So that of a wise man, it is truly said, *Sapiens dominabitur astris*, and that *sapiens est ipso Ioue tantum minor*: A wise man prieth, and searcheth into the secrets of the heauens: and is only inferior to the Gods. Yet must we not be wise in our owne opinions, and conceits; for of such a one, it is thus sentenced: Seest thou a man that is wise in his owne conceit, more hope is of a foole then of him. But we must still labor to get wisdom, for one day spent in studying for her, is better imploied, then an eternity of time, consumed in hunting after vanity and folly.

1. rule.

Proverb. 26. 12.

Selfe-loue.

It is reported in histories, that *Apelles* the cunning and most renowned painter bestowed ten yeeres (by his exquisite and most curious art) to delineate, and rarely to set forth the picture of *Venus*, and her beauty. And we may reade that the Grecians with the infinite expence of their treasury, and with the losse and death of many thousand of skilfull captains, and of renowned

*Dauid Pbrist
1. rule.*

and valiant men of war, spent as long a time to take to ranfacke, and to destroy the stoutly defended city of Troy.

The winning of such a city is of farre lesser accompt, and moment, then the enioying of wisedome: and in regard of her vnspeakable excellency, painting is but a foolish art.

Though therefore (my sonne) you spend more time then ten yeeres, nay though you labor all your lifes daies in her study, and to obtaine her, you shall in the end reape more benefit, and commendations by those your trauels, then either those Grecians did by theirs, or *Apelles* by his. For wisedome is so faire, that none but her owne pensill can depaint her, and so impregnable, that none but they whom she pleaseth, can assault and win her.

For wisedome commeth from the Lord, and without her you cannot (as you ought) praise, and magnifie your God. Eccles. 1.

Therefore (my sonne) embrace her, for she is faire, court her, for she is louely, follow after her, for she is rich, reuerence her, for she is honorable, and admire her for she maketh her darlings, and her companions, the only wonders of the world.

The next thing of great importance, which I counsell you aduisedly to obserue is, that you be wisely respectiue and very wary, and chary, in making good choice of those, with whom you do intend, and purpose to conuerle. *Nam plerumq; tales sumus, quales ij sunt quibus cum viuimus.* Such we are for the most part, as they are, with whom familiarly we liue, and with whom for the most part we spend our time. Company.

The Philosophers do wel obserue, that al waters (both in.

in temperature, in colour, and in taste) do answer, and agree with the nature, and the disposition of those grounds and of that earth, through which they make their secret passages, and their waies.

And in like manner, men do put in practise those things, which by frequent custome they haue deriued to themselves, from those, with whom they haue had familiarity and friendly dealings.

And like as it is quickly known, of what country, or prouince, ships are by their flags, and penions, which proudly they beare highest in their tops.

And as the inward cogitations of a mans hart are publicly reuealed by his speech, and outward actions, so is it plainly demonstrated to such as are wise, what motions do chiefly rule, and raigne in a man, by the dispositions and qualities of those, with whom he doth in familiarity conuerse. And though (my sonne) by Gods grace, and furtherance you may be well inclined vnto godlinesse, and holinesse of life, yet if you be not matched with correspondent company, nor do fellowship with such, as are in like qualities alike disposed, you can no more produce into action those good and vertuous things, whereunto you are by nature inclined, and well framed, then a clocke can (by a due consent with time) signifie the howers of the day aright, if his waights, and poises, be not in all proportions answerable to his wheelles. Who but those hacking fencers, impudent stage players, beastly drunkards, polluted masters of damnable brothell houses, and desperate companions (with whom *Commodus* the Emperor conuerfed in his youth) infected him with their loose, and abominable vices, and defiled him with all those detestable, and vnmatch-

Examples.

Commodus
imperator]

vnmatchable sinnes which wickedly and with greedinesse they practised? VVho? but Pierce *Gaueston* and the two *Spencers* (the Father and the Sonne with whole company King *Edward* the second was too too much delighted) inticed him by lightnesse of his life, and vnkind behauiour to be iniurious vnto *Queene Isabell* his vertuous wife? who (at that time was reputed to be the goodliest and the fairest Lady in the world) and perswaded him to contemne and to make hauocke of his nobles: and made him at length to be depriued both of his kingdome, and of his life? *Vita. Edw. 2.*

Who (in the raigne of King *Richard* the second) but *Robert Vere* Duke of *Ireland* *Michael de la Pool* his Chancellor *William Scroope* Earle of *Wiltshire*, *Robert Tresilian* his chiefe Iustice, *Sir Nicholas Brembre*, *Sir Iohn Bush*, *Sir Iohn Bagot*, and *Sir Henry Greene*, men of proud stomacks, flattering tongues, oppressors of the common people, contemners of the nobility, and enticers of their soueraigne to naughtry and lewd behauior) occasioned the ruine and the downfall of so great a king (who fawning more then was fitting on their company) was by their wicked counsell aduised and forwarded to put into execution and practise things which were hurtfull to himselfe, and hatefull to the common weale? *Vita. Rich. 2.*

Who but the vnthrifty companions of *Henry* the fift, made him a wild, and a swaggering Prince? And what but their banishment? and a mutuall conuerse with his graue, and prudent counsellors of estate, made him afterwards to be a most renowned and a peerlesse king?

And though (my sonne) I instance in this matter, (as in other passages of this discourse) vpon kings and Princes, who (either to their vtter downfals, or to their great

great perill, and danger) haue chiefly experimented the bitter effects of hard fortune, by associating to themselves lewde and gracelesse companions, yet may you certainly vnderstand, and infallibly conclude thereby, that not only such high, and imperious Monarchs, but inferior persons also (in their seuerall places) will quickly be corrupted, and endangered by the vngodly and wicked qualities of their wicked companions, with whom too familiarly they do conuerse.

Beware therefore of euill company, for like as a bad bird by nature cannot bring forth a good egge, so an euill companion cannot (by his example, or by his counsell) produce in his friend, any commendable action whatsoeuer.

It is farre better therefore to be solitary, and alone, then to be sorted with wicked company: For as a red rose being smothered in the smoke of sulphur looeth her faire colour, and doth assume another, which is a counterfet and a false white.

So a vertuous man, frequenting the society of bad companions, looeth his former vertues, and blemisheth himselfe with the vnperfitt die of impiety and sinne. It is impossible to touch pitch, and not to be defiled therewith.

A man cannot lie among dogs, but he shall be stung, and bitten, and troubled with many fleas.

Neither can a man haue, or vsually frequent the company of such as are euill, and himselfe remaine vertuous and good.

It is more safe for an Ass laden with gold, to lodge among theeues, then it is for a vertuous man to engage himselfe as a familiar companion to liue among such as
are

are Godles and vniust.

For like as the Sunne is of himselfe cleare, beutifull, and pure, and comforteth all liuing cratures with the nourishing and fruitfull influence of his glorious beames, but hurteth often times, if it be in conjunction with a planet, which is malignant & vnfortunate; so though a man be of himselfe vertuous & wel disposed: yet if he be tied and bound, if he be linked; and locked fast to the loathsome Societie of a lewd and of a badde companio, he shal (together with him) runne into many mischiefes, and into many dangers: as *Partridges* doe vnwisly follow one another into the fowlers net, to their owne perdition and destruction.

It is the nature and property of sicke men to loue them best, who doe giue vnto them and bring to them, such things, as (most greedily) they doe desire, though they doe much augment and encrease their sicknes, and their grieve thereby.

And so it is the qualitie of many men, who are not vertuously and well enclined, to affect most of all, such men as are of all others worst disposed, and doe sooth them in their vanities, and in their grosse and palpable follies. Though (indeede) such glozing, and such hatefull flattery, doe daily (with their sinne) augment their shame. But contrariwise, a prudent man maketh his companion to bee wise, as a pleasant spring moistneth, and fructifieth those grounds, which doe next adioyne vnto her. And like as that part of all kindes of flesh tasteth most delicately, which lieth next vnto the bones; by reason of the sweetnesse of the marrow that is in them, so the dearer and the neerer we be vnto honest and vnto religious and good

Idem. 61.

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com.

companions; the more commendable and praise worthy will our actions be by reason of their choicest qualities, and vertues.

A faire morning commonly betokeneth a faire and a pleasant day; and the good companie, which a man frequenteth, is a strong argument that he is disposed well. It is for painters to deuise for their pictures such visages, and such faces, as they please, but you may not chuse whom you list, for your familiar conorts and companions.

But like as good wine is to be chosen by the smell, and by the colour, and by the taste: so must you chuse your companions by their *Religion*, by their *wisdom*, and by their *vertue*.

Rule.

And though (perhaps) you may iustly find some fault in the: (*Nam nemo est qui omnibus horis sapit*) yet may you not againe forsake your companion if (in his chiefest parts, & in his generall disposition) he be vertuous and good: no more the you can truly condemne the right, and the good vse of a knife, or of a needle, because peradventure the one by a mischaunce hath cut your hand, and the other prickt your finger.

Friendship.

Let this suffice (my Sonne) for the best rules, and for the chiefest instructions which I am able to giue, and to prescribe vnto you, concerning the electing, and the chusing of your familiar companions, with whom you do intend familiarly to spend your time. Now as it is exceeding necessarie, that you be right well aduised in the chosse of such companions; as (by their *wisdom* and good example) may make you a happy partner of their vertues; so is it as needfull, that some of them be reputed, nay rather, that some few of them be (indeede)

your

your inward friends: for in the fruition of the loue of such will consist a great part of your contentednesse in this life.

For your true friend oftentimes will preuent the causes of your misfortunes, or else (by his good aduice and counsell) hee will either expell, or at least mitigate the vehemencie of your sorrowes.

His mutuall exchange of loue for loue, will augment your ioyes, and plentifully powre into your bosome, those comforts which most of all you want, and do desire.

The presence of a faithfull friend will make you (in some measure) to smile at your aduerse fortunes; and will so qualifie their bitterness, that thereby they seeme to be lesse, then indeede they be. *Multa quæ nos non possumus animo, amico superamus mala*: A friend will teach with patience to endure calamities, which otherwise you shall not be able to digest.

If your estate be small, by friendship it will encrease; and though it be very splendent and eminent aboue others, yet the want of faithfull friends will soone impair it, and make it heauie and burdensome vnto vs.

The longest iourney will seeme to be, but a common walke, if you be fellowshipped with a faithfull friend; and if you seeke for a matchlesse treasure, you shall surely find it, if you find a constant friend: and of all other men, you shall be most miserable, if you haue not such a one.

An ordinarie companion, if he doe but slightly fan- cie you will assist, and aide you in your aduersities, if they be but ordinarie and common; but a sure friend

is tried both in matters of choicest consequences; & of greatest danger: In euerie societie, some there are that will aduenture some part of their substance, and of their superfluity and store, to doe their distressed companion some little good. But a true & a faithful friend reckoneth not of al his possessions, nor of al his goods, no he esteemeth not his owne libertie, nor his life; (if by the losse of them) he may preferue and keepe his friend, whom he inwardly loueth, from like important harme, it therefore behooueth you much (*My Sonne*) that in the choise of those you enterraine to be your friends, you doe obserue (aboue other) principally these rules.

*Rules touching
friendship.*

*One minde be-
twixt friends.*

*Equalitie a-
mong friends.*

First of all, that your friends nature, and his qualities, may in some proportion haue a similitude, and a resemblance with your owne, for in those two respects, so neere should your friend be, like vnto your selfe, that when you looke on him, you must suppose and thinke, that his picture is your owne, his will must agree with yours, and yours must consent with his, what he doth loath, you must refuse, and what he delighteth in, you must especially embrace; except reason doe perswade you otherwise, and that thereby you can reclaime him from his error, for in all precepts, and in all rules, concerning the choosing, and the vling of a faithfull friend, all things must be seasoned with Religion, with wisdom, and with vertue, for without them there must bee no friendship, nor any yeelding to the affections, inclinations, or motions of your friend. Secondly your friend may not conveniently be your superior: except he (being so) will be contented, and pleased (for friendships sake) to make you his companion, and will repute you to be his equall. *Amicitia*

crine

enim aut pares facit, vel quarit. Except it be among equals (either indeede, or else by mutuall acceptation) there is no true and faithfull friendship.

Thirdly when you haue gotten a faithfull friend (which is as rare a noueltie, as a blacke swan) you must together (with him) haue but one heart in two bodies, and you may not suspect him to be vnconstant, faithles, or vntrue, for such hateful ielousie destroyeth friendship. *No ielousie in friendship.*
Et solem videtur à Mundo tollere, qui tollit Amicitiam.

He seemes of Sunne the heauens to deprive,

That from the world true friendship seekes to driue.

Fourthly, you must not suffer your friend to flatter you: *Nam nulla est in Amicitia pestis grauior quam adulatio,* There is not a greater enemie vnto friendship, then base and seruile flatterie. *No flatterie in friendship.*

For a flatterer seemeth to faune vpon his friend when (for his priuate commoditie and gaine) he could bee contented to spoile him, if he might. As a Bee hath hony in his mouth, but stingeth with his taile: So a flatterer speaketh smoothly when mischief is lurking in his double heart. He beareth water in one hand, and carrieth fire in the other, he hath roses in his mouth, and thornes and prickles in his breast. *Flatteries*

He frameth his glozing speeches, to serue his owne turne, without regard whether his wordes bee true or false.

He maketh an Elephant of a Flie, and his tongue waiteth vpon vntrueth, as a Noble mans horse doth for his maister at the Court gates. His flatterie hurteth more then a mad dog, which biteth cruelly, and when he speaketh fairest, then is there greatest cause of feare.

Sape latet molli coluber sub graminis umbra:

Mantuan.
138.

*In greenest grasse Mischiefe to worke,
A stinging Serpent oft doth lurke.*

Kings by such Traitors are sooner supplanted, then subdued by their open enemies, and inferior persons are more often beguiled by sweete, then by bitter wordes.

Theatrum
Mundi.

Sledan de
quatuor Imper
32.

A flattering frend will salute you with his hart, when his hart deuifeth, how he may deprive you of your head. Such a flatterer, and such a fained friend was *Cicero* who (whilst he followed *Pompey* in his successeful warres) disdainfully deprauid *Cesar*, to magnifie and to extoll *Pompey*s honor. But when *Cesar* had subdued *Pompey*, and compelled him by flight, to meete his owne death in *Egypt*, he the exalted *Cesar*s name aboue the moone. But as soone as *Cesar* was murdred by *Brutus* and *Cassius* in the Senate house, he publikely scoffed at him, and reuiled him as the capitall enemy, and arch-traitor both to the people, and to Rome it selfe.

As it is an vnworthy thing, that a man should liue onely to please himselfe: so is it hatefull vnto honest men, that any man should liue to be pleasing by his flatterie vnto others.

Such flattering friends *Alphonfus* King of *Aragon* could not endure, who being asked, *qui fuerunt sibi consiliarij fidelissimi*, who were his most faithfull friends and counsellors? made this answer, *Mortui scilicet libri, qui non adulantur*: Such as are Dead (quoth he) meaning thereby his booke, who would not flatter him.

Tiberius would not permitt a knowne flatterer to call him King, or Emperour. And *Caligula*, not as a Tyrant, though he were a hatefull one; but as an Emperour regardfull to preserve his state, and person from ruine

ruine, and from destruction, commanded that all his courtiers and attendants, which were addicted to seruile flatterie, should be put to death.

By daily experience we are taught, that *Adulatores fiunt ex lingua et ventre*: flatterers are composed onely of a tongue to speake smoothly, and of a belly, which must be pampered, and stuffed vp with such viands and costly dainties, as may be catered, and provided by the labor of the tongue.

Now as you may not admit him to be your friend, that flattereth you, so must you be carefull to foresee, that your selfe do not dissemble with your friend.

No dissimulation in friendship.

For a dissembler offendeth not through *Ignorance* against his will, but with a resolu'd purpose to cozen, and to deceiue, and vnder a false pretence of honestie, and of trueth, he shadoweth grosse hypocrisie. Whereby hee winneth oportunitie, to put in practise (without suspicion, or ielousie) such villanies, as haue beene contriued in his double heart. Such a dissembler was *Lysander*, who purposing to make hauocks of the *Grecians*, willed them to preserve their liues within the Citie of *Athens*; for that he intended to waste the Countries abroade, and would destroy all such as he found in them: by meanes whereof, multitudes of credulous people (beleeuing that he purposed to shew fauour vnto that Citie, and vnto all such as should be therein) repaired thither. But forthwith he gyrded them round about with his *Lacedemonian* armie, and with a mercilesse Siege, suffering none to issue forth, by reason whereof greater numbers of the *Athenians* were more quickly wasted, and consumed by *Mortalitie*, and *Famine* then all his forces could in a longer time haue deuoured!

Luther super Galath. 190.

Plutarch in vita Lysandri. 453.

pag. 449.

*Antiq. Judaeorum lib. 6.**Bercho. Reduct. Moral. 123.*

devoured with their swords, whereat he boasted scoffingly, and said: That when a Lions skinne would not serue the turne, a Foxes must, such a fained, and such a dissembling friend, is worse then an open enimie, for as *Iosephus* doth affirme, in the professed maliciousnesse of an enimie, a man findeth the one halfe of his comfort, but the secret enuie of a dissembling friend cannot be quickly discovered, or auoided.

Such a fained friend (holding with the haire, yet running with the hound) is fitly compared to a comet, which by her lucid light seemeth to bee a planet, but being none, is soone extinguished and vanished quite away.

Such a friend (like to the summers swallow) affordeth his helping presence, in the hot sun-shine of prosperitie, but betaketh himselfe to a wilfull exile, and banishment, when aduerse fortunes do enforce his friend to deplore his case, and to implore his helpe.

Such a friend (to fit his owne purpose, and to serue his owne turne) inclineth his vnsetled affections to all manner of purposes whatsoever. As a ducke doth hers when (for foode and sustenance) she goeth on the land with beasts, and swimmeth in the water with fishes, and flieth in the aire with birds.

A dissembling friend in the outward shew is faire, spotlesse, and without any blemish, like vnto a swanne, but his inward parts do giue smal contentment, either in taste or in colour, that is to say, in honesty, or in loue. A shadow plainly representeth the shape of the body of a mā yet it altogether wāteth substance, & a dissembling friend seemeth to be such a one as wil be ready, and very forward to performe all necessarie and fitting seruices

ces to his friend, but his dissembling and double heart will not permit him, when times and occasions doe require, to doe him any good, such a dissembling friend was *Ptolomey, Dionisius* king of *Egipt* vnto *Pompey* promising vnto him many gracious fauours, when he fled for succour to him, but to gaine *Cæsars* loue, & fauour, he secretly depriued *Pompey* of his life.

*Sledan de
quatuor Im-
perijs.*

A dissembling friend looketh vpon his friend (as *Lea* did) with a squint eye, and seemeth to be such a one, as indeede he is not, for as a barge-man turning his face one way, roweth another, so a dissembling friend, hath honie in his mouth, but poyson is in his heart.

He is like vnto the glow-worme, which in the darknesse of the night, seemeth to be fire, but is none, for hee promiseth faith and fidelitie, when as his best thoughts are fraughted with hypocrisie, and al his imaginations are contriuing how he may deceiue.

Therefore this short discourse, which so plainly describeth the folly, and the vanitie of such false and fained friends (*My sonne*) beware, beware, I say, that you dissemble not with your friend, for no dissembler lo- ueth constantly, and where there is no constant loue, there true and faithful friendship can take no place, nor beare sway.

And when you haue enricht your selfe with so inestimable a treasure, as faithfull and honest friends are, then be you right well aduised, that you take not hold vpon small and trifling occasions, to estrange your selfe from them, but let this resolution abide and dwell with you: *That such as loue you as their friend, cannot abuse you as their foe: and that such as doe affect you in their hearts will not willingly offend you with their tongues, nor hurt you*

*Friends must
not be forsa-
ken for tri-
fling faults.*

huc

H

with

with their hands, and that though by meanes of vnadvised rashnes, they happen to doe you some wrong, yet they will aduisedly reforme, and amend their faults, *Humanum est errare*: it is an incident to the frailty of man, sometimes to speake, and some times to doe amisse.

A skilfull Hunter wil not put away a cunning Hounde, because he hath a little faulted in hunting, and straied from the game. A strong ship is not by and by forsaken and lodged in her dock, because now and then she is searched, and pierced with some leake.

A good horse is not suddenly cast off, because he hath once or twile by a misfortune stumbled, and fallen to the ground.

Nor may a faithfull friend be abandoned, though some times his actions be not in all points answerable to our wils.

We must not
get friends to
gaine by
them.

1. Timothy.
cap. 6. v. 10.

Neither must you associate to your selfe good friends, in hope to make some profit and gaine by them, for vn- to a faithfull friend, it is much better to giue, then to receiue, or to take any thing away from him, and in your bounty to your faithful friend, you ought to imitate the *Fields*, who do restore to the husbandman, a greater encrease of benefite, then they did receiue from him. *Couetousnesse* saith *S. Paul*, is the roote of all euill, but that *Couetousnesse*, which tempteth a man not to loue his friend, but for gaine and profit sake, is the worst fruite that proceedeth from a *Couetous* minde.

No man will be willing by sinister meanes to deceiue himselfe of his owne goods, a mans friend is himselfe, therefore he that deceitfully taketh any thing from his friend, vnwisely taketh it from himselfe.

As vertue is to be loued, onely because she is vertue,
and

and for her owne sake, so a faithfull friend must be respected, onely for his owne sake, and because he is your worthy friend. Hence it is, as you may reade, that many haue beene willing to haue died, yea that some of them haue died to saue their friends from the like peril & mischance.

Their names are better knowne, then their examples practized : this therefore shall now suffice to informe you, that it is much better to enioy a true and faithfull friend, then to possesse much gold.

Reueale not
all secrets to
your friend.

Now though your friend be more then a principal part, or member of your selfe, yet do I counsel you to retaine your cheifest secrets of choicest importance to your self.

For vnto him you doe commit your libertie, and your fortunes, vnto whom you doe reueale such counsels, and such secrets.

An earth-quake, is able to displace and to remooue the foundations of the strongest Citties, friends are not so surely grounded & founded, as Citties are, therefore lesser causes then such as bee miraculous, may make your friend to be your foe : no mans iudgement is so infallible, that he cannot be deceiued in choosung of his friend, his owne integrity is no sufficient warrant for another mans fidelitie and loue.

A good touchstone trieth base copper from good and perfect gold, but an honest mind cannot so plainly discover the inward intentions of anothers heart.

One wise man may passe his censure, and sentence of anothers wit, if he fill his hearers eare with sharpe and pleasant conceits, fauoring of discretion, and of learning, but whether, or no, that wit be matcht with an honest heart, he knoweth not, because honestie consisteth as much in the inward thoughts, as in the outward

words or deedes. Seeing then, that to chuse a friend which shall be both honest and faithfull, there is such difficulty; nay seeing it is almost impossible (*My Sonne*) let it suffice you, to loue your chosen friend with your hart for his owne sake, whilst in prooffe, you find him to be honest, but reueale not vnto him, your chiefest secrets, nor your counsels of greatest moment and importance, least if (in the end) he prouing to be vnfaithfull, you be enforced (but too too late) to repent your vnwise, and credulous folly.

Honestie, and
whordome.

The next thing, which (with more then ordinarie affection, and vehement perswasions) I aduise, and require you to embrace, is *Honestie* of life, the same being a gemme of so rare, & so inestimable a price, that none but such as are assisted by God, can purchase her. An honest life maketh a mans presence to be both louely, and comely, as women are more amiable, when they haue neatly attired themselues in their looking-glasses. *S. Paul* affirmeth: *That our bodies are the temples of the holy Ghost*, and thereupon he demaundeth this question in some sort by way of admiration, and of wonder, shall we then make them the members of an *Harlot*? God forbids.

1. Cor. 6.

To liue well and to enioy a blessed and a happie life, is nothing else but to liue honestly, for without honestie all our liues are polluted and defiled, as streames of water must be corrupted, if the springs, from which they doe descend, be filthy and vncleane.

When *Salomon*, (by too much experience) was instructed, that by his wanton conuerlation with lewd & strong women, he had offended the maiestie of his God, (partly by way of repentance for that sinne, and partly

to

to admonish others to abhorre their societie, and alluring companie, he could then say.

A Whore forsaketh the guide of her youth (that is, her Husband) and forgetteth the covenant of her God) that is, her solemne vow of honestie which she made in the congregation when she was married, and then (with a surety) he was able to affirme, that her house tendeth to death, and her pathes vnto the dead, that all such as goe vnto her, doe not returne againe, neither take they hold of the waie of life. Prou. 2.

Then could he say, that the lippes of a strange woman drop as an hony-combe, and that her mouth is more soft then oile. But the end of her is bitter as wormewood, and sharpe as a two edged sword, that her feete goe downe to death, and that her steps take hold of hell. Prou. 6.

Then could he giue to another this aduice. Keepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman, desire not her beautie in thine heart, neither let her take thee with her eye-lids, for by meanes of a whorish woman a man is brought to a morsell of bread, can a man (saith he) take fire in his bosome and his cloathes not burne? or can a man goe vpon coales, & his feete not be burnt? So he that goeth into his neighbours wife, shall not be innocent, he that committeth adulterie with a woman, is destitute of vnderstanding, he that doth it destroyeth his owne soule, he shall finde a wound, and dishonour, and his reproach shall neuer be put away. Prou. 6.

We may further reade in those his prouerbs: That he that followeth the straight waies of an harlot, is as an axe that goeth to the slaughter, and as a foole to the stocks to be corrected, that her house is the way vnto the graue, which goeth downe to the chambers of death. Prou. 7.

That the mouth of a strange woman is as a deepe pit, and that he with whom the Lord is angrie, shall fall therein, that Prou. 22.

Prou. 27.

Prou. 26.

Prou. 36.

a whore is a deepe ditch, and a strange woman is as a narrow pit, that he who useth harlots, wasteth his substance, and should not therefore give his strength onto women.

By all which descriptions, caueats and admonitions, that prudent and best experimented king discouereth plainly, and to excellent purpose, the vgly and loathsome shapes of those beastly and filthy monsters, and endeuoreth to make them (as indeede they ought to be) hatefull and deformed, both in the eyes, and also in the hearts of vertuous, and of honest men.

Deut. 23.

You may also reade in the holy scriptures (all which were published for our learning, and for our instruction, that *the price of a dogge: and the price of an harlot, were reckoned and accompted to be one.*

Imago Dea.
144. 343.

Because as a dogge fawneth vpon euery passer by, so a harlot prostituteth her selfe impudently to euerie man that will entertaine her. When *Painters* by their art, and by their skil doe draw the portraicture of *Venus*, that lasciuious wanton, and *Goddesse* (as she was termed) of vnchast and dishonest loue, they (sometimes) doe leaue her naked, whereby is signified, that such as doe plunge themselves in the vanitie of her lewd follies, are naked and deprived of all grace and goodnesse, and of all vertuous qualities whatsoever.

Deut. 23.

And sometimes they paint her swimming in a quiet and in a calme sea, noting thereby, that such as do wantonly solace themselves in the sugred delights of a lasciuious and a whorish life, are subiect, and in great perill (yea in a moment, and in the middest of their securitie and dishonest life) to be overwhelmed with destruction, as a quiet and a peaceable sea, is suddenly troubled with stormes and with tempestuous windes.

The

The end of a lasciuious man, is seldome or neuer commendable and good.

He that faileth in *Cupids* ship, shall hardly (if euer) arriue into the hauen, or port of godlinesse and of vertue

Many men haue receiued their deserued praise, because they haue hated vncleanenesse and wanton lust, but the beastly vse, and wicked practise thereof neuer yet made any man to attaine vnto true worship, or true honor.

King David (if he had not throughly repented for that sin) had beene shut, and pierced through with the fire dart of Gods vengeance, and of his wrath, the wicked Iudges which impiouly, and lewdly assaulted *Susannas* chastitie (failing of their vngodly purpose, and yet falsely accusing and condemning her were (by the prophet *Daniel*) found to be guilty of notorious villany and iniustice, and were (according to their merits & deserts) stoned to death, in the sight of all the people. The *Israelites* in the wilderness committed whoredome, and were for the same sinne plagued grievously with the pestilence, and with the sword.

Among the *decemviri* in Rome *Appius Claudius* ravished *Virginia* the daughter of *Verginius* a worthy Roman, whereupon he was deprived of his office, and that authority and dignitie was (for a time) abolished, and taken quite away.

And *Sextus Tarquinius* the wicked son of as bad a father, *Tarquinius Superbus* (the last of the Roman Kings) by like rage and violence, ravished *Lucretia* the wife of Noble *Collatinus*, for which offence, himselfe, his Father, and all their name were banished from Rome, and the kingly government (which had continued there vnder

2. Sam. 12. v.

13.

Nomb. 25.

2. 8. 9.

Plutarch.

Herim Schell. 64.

Sledan de quatuor Imperijs.

der leuen Kings for the space of 244. yeares) was extinguished, and the Consulship of two Senators was established in steede thereof.

Dares Phrygius

The wanton dishonestie of *Paris* king *Priams* sonne, with faire *Helena*, the wife of *Agamemnon*, occasioned the ruine and the destruction of the famous, and most renowned Cittie of *Troy*, and the deaths of many thousands of Princes, and of valiant men of warre. *Antonies* wanton loue with *Cleopatra* was the ruine of them both.

*Plutarch in
vita Demetrii.
896.*

The inordinate affection, which king *Demetrius* bare vnto his concubines, and to his curtezans, made him to leuie a great taxe of two hundred and fiftie talents, and which hee bestowed vpon one of those wanton minions, to prouide her sope, by meanes whereof he lost the dutifull affections of his subiects, and was reckned to be but a wanton king.

Idem fo. 38.

*Felicitie of
man. 48.*

Rodoricke, sometimes king of Spaine, filthily rauished *Cuba*, the daughter of the Earle of *Cepta*, for which cause her father reuolted to the Mores, and incited them to inuade Spaine, which they did, and with his succor and assistance became Lords ouer *Rodoricke*, and subdued to their gouernment all his countries.

*Plutarch in
vita Alexandri.
pag. 678.*

Tymolea a renowned and chaste Ladie among the *Thebans* (at the taking of that City) was villanously rauished by a souldier, who (hauing done to her that intolerable iniurie and wrong) demaunded of her, where her treasure was? who made answere that she had cast it into a well in the backe most part of all her house to preserue it, but whilst the souldier (being greedy to haue the spoile of them) looked narrowly into the well, the deflowred Ladie (to reuenge her selfe) standing close behind

hind him, tooke vp his legges and threw him headlong into the well, and forthwith stoned him to death.

To abandon this beastly and loathsome sinne from the Romans, *Marcellus* (hauing subdued the *Siracusans*) placed the *Temple of Venus* at his returne without the *Gates of Rome*. Signifying thereby, that all lasciuious wantons ought to bee banished out of that renowned and faire Cittie.

Yea so ielous was *Cato Censorius* of any manner of example that might intice others to wantonnesse and vnto dishonestie of life, that he deposed *Manlius* from his *Senatorship* in *Rome*, onely for that in the presence of his daughter he had kissed his owne wife. Plutarch in
vita Mar: Ca.
lo. pag. 356.

Much deceiued therefore was *Aristippus* the *Philosopher*, who (like vnto an *Epicure*) placed the *Summum bonum*, and chiefest happinesse and felicitie of man, in the actuall exercise of lasciuious, and of wanton lust. Niphus de pul-
chro et amore.
145.

There is no earthly solace, ioy, or comfort, that can be compared to the peace, and to the tranquillitie of a quiet conscience, neither is any mans conscience more ioyfull or more quiet then his, who was neuer infected, or polluted with this sinne.

It was *Esaus* prophanenesse, that made him to sell his birth-right, and his inheritance for a messe of pottage. Gen. 25.

And it is a lasciuious mans foolishnesse, and his folly, that for a short fleshly delight, and a little vaine, and filthy pleasure, he will abandon the tranquillitie, and the peace of his immortall soule.

Therefore (my sonne) expose not the wife of your youth (I meane your virgin chastitie) to the impudent and whorish enticements of a shamelesse harlot.

For all her pleasures are but paine, all her ioyes are
I without

without true mirth, all her comforts are but sorrowes, and her craftie baits do kill, as the fishers doe. Keepe her therefore from you, as enemies are carefully debarred from entring into a besieged Cittie, and let her not come neere you, least, whilst you sleepe in her lappe, she bereaue you of all godlinesse and verrue, as *Dalila* did *Sampson* of his haire, in which his strength did consist.

Judges. 16.

Exod. 17. 3.

*Plutarch in
vita Alexan-
dri.*

Leaue her as the *Israelites* did the land of *Egipt*, but neuer desire, nor long (as they did) to returne to her againe. Remember how temperate and chaste *Alexander* the great, sometimes was, who neuer touched the wife, nor daughters of *Darius*, albeit, that (as vnto a conquerer) they were or might haue beene made subiect to his lust. And call to minde his wonderfull virtue, when as he chastly passed by al the fairest women, and maidens of the *Perfians* (whom he had vanquished) looking vpon them onely, as men vse to looke vpon images, and vpon pictures, which haue no life.

*Jdem in vita
Scip Affric.
pag. 1088.*

And thinke vpon the modest chastitie, and much commended honestie of *Scipio Affricanus*, vnto whom (when he had taken new *Carthage* in *spaine*) the fairest, and the most beutifull ladie of al his prisoners, being the young wife of *Luceius* the prince of the *Caliberians*, was brought, that with her he might haue solaced himselfe, after his turmoiles in those warres, but preleruing her honour, and her honestie, he restored her vntouched to her husband.

*God know
eth al things.*

And thinke not that any secret place can hide or conner him from the presence of almightie God, that perpetrath that abhominable sinne.

*For God that fashioneth mens hearts, knoweth all their
workes.*

markes. He knoweth the secret thoughts of men, and that they are but vaine. If his eyes saw vs, when we were without forme. And if our bones were not hidden from him, though we were made in a secret place, and fashioned beneath in the earth, shall he not then behold vs, being made and fashioned in our full and perfect shapes? And shall he not then discover our nakednesse, when sinfully wee doe pollute our selues, and defile our members with harlots, and with whores? Hath God (which is omnipotent, and onely wise) planted the eare? and shall not he heare? Hath he formed the eye, and shall not he himselfe see? Are not all our sinnes, and all our transgressions written and recorded in his booke? yea verily. The Lord knoweth the way of the righteous, and the way of the wicked shall perish. There is not a word in our tongue, but he knoweth it, yea, God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

Pf. 33. 15.
Pf. 44. 21.
Pf. 94. 9.
God seeth all things.
Pf. 139.

God heareth all things,
Pf. 194.

Pf. 1. 6.

Pf. 139.
Eccles. 12.

Sith then God seeth and heareth, & knoweth al things, though they be spoken or contriued, or committed, and done in the most secret corners of the house. If light and darkenesse be vnto him alike, and seeing that no euill can dwell with him, beware, beware (I say) of this detouring and deadly sin of damnable whoredome, the guilt whereof will cleaue as fast to the offenders conscience, and to his soule, as Naamans leprosie did vnto Gehazies flesh.

2. Reg. 5.

Runne from her therefore, as from a Lion, and from a Beare, for when she fawneth and flattereth most, shee destroyeth soonest, as doth the Crocodile, and she leaueth for an enhesitance for her children, shame to disgrace them, pouertie to afflict them, and Gods eternall anger and vengeance to torment and plague them in the world to come. *Corrumpunt bonos mores colloquia praua,*

Euill

Euill words doe corrupt good manners.

Modest
talking.

Therefore be you well aduised, and very warie, that your talke and communication be not wanton, lasciuious, or vncomely, and carefully auoide the company of all loose, and of all suspected women, and then (if daily you implore Gods fauour and his grace, for your assistance and helpe) you shall neuer be polluted nor defiled with this filthie loathsome and beastly sinne of whoredome : but you shall preserve your bodie spotlesse, as the temple of the holy Ghost.

Cor. 1. 6. 19.

Idlenesse.

And further (to the end that a luxurious vnchast life may not defile you) you must especially bee carefull, that idlenesse be auoided, and (like vnto an enemy) put to flight.

For dishonestie waiteth vpon idlenesse, as the eyes of a seruant do vpon the hands of her mistresse.

It followeth idlenesse as a shadow doth the bodie, but if idlenesse be exiled, then lust groweth faine, as a sicke patient doth, when by his phisitian hee is deprived of much blood.

Barland.

Hence it is, that learned Barlandus in his *Aphorismes* saith thus : *Nalla re alia facilius obruuntur libidinis incitamenta, quam labore.* The allurements of Venus, and the temptations of filthie lust, and of dishonestie, are not by any waies or meanes sooner or better shaken off, then by labour, by trauell and by paine. *Otiā si tollas periere cupidinis arcus.* Lust hath no commaund, where idlenesse beares no sway.

Ouidius.

Quaritur Egistus, quare sit factus adulter?

In promptu causa est, desidiosus erat.

Egistus soone became adulterate,

When he his life to sloath did dedicate.

The

The end of such men is neuer good, who bequeathing, and (as it were) sacrificing their whole time vnto idlenesse and pleasure, can do no manner of good.

Numa Pompilius to auoide sloth and idlenesse in Rome, deuided the whole Cittie into seuerall parts, quarring them most fittingly for euery seuerall mysterie, and trade.

Plutarch in vita Numa Pompilij. 72.

And *Pericles* to auoide that enormous sinne (as the roote and mother of many other vices & sins, sent great numbers of sloathfull people, into *Cheroneisa*, and into the Islands of *Napos*, of *Andres*, and into many other places in *Greece*, there to be trained vp in honest mysteries and trades. *Cymon* (to the end that the Souldiers of *Athens*, should not be infeebled by meanes of idlenesse and luxurie) compelled them in times of greatest peace to weare their armor, and to carrie their weapons daily in their hands. By meanes whereof they not onely continued good and perfitt soldiers, but were maruellously feared by their enemies.

Idem in vita Periclis pag. 163.

Idem in vita Cimon.

Licurgus made a law, that no childe among the *Spartans* should be brought vp in idlenes, nor be suffered loitringly to spend his time, but should be instructed in some good thing or other, by meanes wherof he might be the more capable (as he encreased in yeares) to bee imploied in some one or other profitable art and trade.

Idem in vita Licurgi. 52.

Tamberlan, the victorious *Parthian* (who scourged *Baiazet*, the great Emperor of the *Turkes*, with the fierce furie of his reuenging hand, slaying, and killing in one battaile more then two hundred thousand of his men, and carrying *Baiazet* himselfe with him as a slave, and

Harim Sbd of 236.

flour

as the *Trophey* of his victories in a golden *Cage*) permitted no man in his armie to be idle, by meanes whereof his campe in the field was ruled and gouerned as a well ordered Citty, wherein euerie man is overviewed and hardly kept to the exercising of his misterie and trade: from idlenesse ensueth no good effect, *Præstat otiosum esse, quam nihil agere*, it is much better to picke strawes then (being idle) to doe nothing at all. Of that opinion was *Antuan* when he said, *Otia damnantur quæ multa negotia tractant*, that slothfull and that laxie idlenesse, is most of all to be condemned, which imployeth her selfe vnto no labour.

Qui molam fugit, fugit farinam, he that scorneth to goe vnto the mill, must eat no bread.

The *Catt* deserueth not to eat *Fish*, which (being ouer curious and daintie of her labour) refuseth to wet her foote. As horses (for our commoditie and profit) are laboured almost euerie day, so must we be busied alwaies, in one or another thing which is good.

For if a mans minde be made dull and heauie through idlenesse and sloath, he will then be altogether vnfit for any worthie attempt, and seruice whatsoever.

If after the creation of the world, God had first of all created man before any other of his creatures, then might he haue had some colourable excuse, to haue spent his time in idlenesse.

But God created man, after he had created all his other creatures, that he might forthwith bee imployed, and occupied in the workes of his creators hands.

It is not lawful for any Scholler in a grammar schoole to sit idle among his consorts and companions, but he must

Hermanus
Hessus. 73.

must imploy himselfe to learne such bookes, as by his master are appointed to his charge and taske.

So when the great volume and booke of the world, and of all things which are therein, is spread and laid abroad to each mans open view, none must be idle, but every man must diligently imploy himselfe in such affaires and businesse, as God (his master) hath committed to his care. *A sloathfull hand (saith Salomon) maketh poore, but the hand of the Diligent maketh rich.*

Prov. 10. 4.

A sloathfull man hideth his hand in his bosome, and will not put it to his mouth againe, his punishment therefore is to begge in the summer, but nothing shall be giuen him because he will not plough in the winter. When a man is idle, his minde is encombred with many variable cogitations, and sundrie thoughts, but not with any which are vertuous and good, if the aire and the sea were not in continuall motion, they would soone bee corrupted, and become noysome in steede of being commodious, and helpfull for the life and vse of man.

*Prov. 19. 24.
Prov. 20. 4.*

The fieldes vnmanured will yeelde forth nothing but weedes, brambles and thornes, an ox vnlabored is most vnfitting for the plough.

A ship not vsed will sooner moulder and rot away, then if she were still imployed to that end for which she was made, and he that spendeth and passeth away his daies in Idlenes and in sloath (forsaking labour and trauaile and paine) becommeth vnapt and vnprepared for any good seruice and commendable action whatsoever, and is thereby made more inclinable vnto luxurie, and to dishonest lust, then a proude man is vnto pride by gay and garish apparell, or then a couetous man is to his particular sinne, by the abundant encrease of his
silver

filuer, and of his gold.

Nicenesse, ex-
cesse, Ban-
queting and
Feasting.

Now as vncleanenesse & lust are augmented by sloth and idlenesse, so is it much prouoked by superfluitie and excesse in diet, and by foolish feastings. *Nam sine Cerere et Baccho friget Venus*, when the belly is stuffed vp and pampered with daintie meates and pleasant drinks, then is the wit vnable to intertaine any sharpe conceit, and the minde vntoward and vncapable of any vertuous motion, or good conceit, *Pinguis venter dormit libenter*, the fulnesse of the belly attacheth the whole bodie vnder the arrest of idlenesse and sloth, and maketh it a prisoner to ignorance and to stupiditie, and to filthy and vngodly lusts, *Pinguis venter non gignit tenuem sensum*, and hence it is that both the body and the mind also being dull, heauie and sluggish, with superfluous feasting and banqueting, the whole man it selfe will easily be tempted with lasciuious and vnlawfull lust.

Sledan de
quatuor Imper

This position *Darius* approoued to be true, when (to encrease his lustfull appetite, and to enable himselfe the more to performe such wanton exercises, as with much exces he delighted in) he procured frō al forreine countries (with vnualable expence and charge) the most exquisite and skilfull cookes and artizans, that did excell & exceede others in deuising, compounding and making, such lussurious and luxurious meates, drinks, sawses and such like confections as extraordinarily would augment the superfluous humor of his immodest appetite and lustfull actions.

Plutarchs
linas. pag. 956.
pag. 534.

The houses of *Marcus Antonius*, and of *Lucullus* (as *Plutarch* telleth vs) seemed to be the curious pallaces, and the lustfull courts of wanton *Venus*, by reason of the rich furniture, vessels of filuer and of golde, state-
ly

ly plaies, sweete musicke, delicate pastimes, costly banquets, rare devices, and the excellēte abundance of all things in them that might be pleasing vnto any sence.

But because those vanities were allurements vnto lust, the ministers of those superfluities were reckoned to be enemies to the common wealth.

More discrete and sober was worthie *Craſſus*, who (albeit he were almost the richest Roman that liued in his time) yet would he be serued at his table with ordinarie and decent sufficiencies, forbidding all excesse and costly diet, because they incited and prouoked men to sinne.

Plutarch in vita Craſſi. pag. 360.

To banish all sloath and voluptuousnesse out of *Sparta*, *Lycorgus* banished all banquetings and feasts, and in Rome such as vsed them, were subiect to bee corrected by the Censor.

Idem in vita Lycorgi. pag. 32.

Idem in vita Quinti Flamini. pag. 388.

But most of all is a man prouoked to lust by drunkennesse, as *Noah*, and as *Lamech*. For drunkennesse (depriving a man of the true and perfect vse of his reason) maketh him brutish as a beaſt, and consequently a filthy proſecuter, and an intemperate actor of such vnchaste and vnleſſe ſuggeſtions, as whores and harlots doe contriue.

Gen. 9: 21. Gen. 9.

Neither is whoredome the onely sin, which as a vile effect proceedeth from drunkennesse, for it produceth other vices which are hatefull vnto God and to good men.

When *Alexander* the great was drunken, he caused *Cleus* his most familiar friend to be put to death, and burned the renowned and beautiful Citie of *Persipolis*, to please and to content the whorish fancie of *Tibius* his wanton and lasciuious queene.

Quintus Curtius lib. 2.

Idem lib. 5.

thwel

K

For

De bello Ju-
daico lib. 1.

Eccl. 7. 6.

In vita Iose-
phi. 592.

For both which wicked facts being (though all too late better advised) he foolishly repented, & was sorrie. And *Iosephus* in his discourse of the Jewish warres, reporteth that when a king of the *Jewes*, named *Alexander* had in his conquests taken eight hundred *Pharisees*, as his prisoners, he caused them to be brought vpon the leades of his pallace, and in their presence hee made a royall feast vnto his nobles, and (being drunke and pleasing himselfe with such mirth as was mercilesse) he caused all those prisoners to be put to death, and merrily laughed at their miserie. The ancient proverbe telleth vs, that *In vino est veritas*, a drunkard can keepe no counsell, but foolishly he reuealeth the inward counsels of his owne heart, *Ebrietas prodit quod amat, et sine quod odit*. Hereof *Iosephus* himselfe had good experience, for having receaued by a bolde souldier, a smoothing letter from certaine persons, who (not louing him) had (he supposed) conspired his destruction and his overthrow, and not preuailing (by any kind entreatie, or faire promises) to vnderstand the truth thereof from that vndaunted messenger, *Iosephus* (pretending high fauour and extraordinarie loue to that souldier) invited him, for money to carrowse in wine, which when he had immoderately done, then of his owne accord (without any request or perswasion) he reuealed the treason & the treacherie, whereby *Iosephus* was sufficiently armed, because he was thereby warned to preuent, and to auoide it. Furthermore, when men are drunken, they are for a time (in a manner) sencelesse and altogether vnable to eschew their owne harmes.

So was *Holofernes*, when *Iudeth* of *Bethulia* smote off his head with his owne sword. So was *Aristobulus* a Jewish

Jewish king, when (being drunken) he was poisoned by the Ambassadors of *Pompey*.

*Antiquit. Ju.
deorum lib. 14.
pag. 379.*

We may reade that *Alexander* the great at a solemne feast, which he made, proposed for a reward, a golden crowne for him, who in quaffing could drinke most, and that one drunkard among the rest wone it by drinking (at the least) foure gallons, but his vaine honor quickly faded, for hee died within foure daies after. A drunkard pleaseth himselfe beyond measure, to say thus: The earth drinketh vp the raine, the plants and trees doe drinke vp the moisture of the earth, the fruites and flowers do drinke the iuice and sappe of the plants and trees, wherefore seeing that all things doe drinke, I must and will drinke too. And thus doth the excesse of drinke beguile many, making them of men to become monsters, and bereaueth them of the right vse of their reason, and foolishly to display the banner and colours of their owne shame.

*Plutarch 708.
in vita Plu-
tarch.*

Little remembering that *Anacharsis* said, that the first draught quenched thirst, the second nourished, the third made men drunken, but the fourth made them starke staring madde.

Plutarch.

And little regarding to imitate the example of *Eas* *Vucan*, who vied to drinke but once at one meale.

*Idem in vita
Case, Uticom.
pag. 770.*

Or the saying of *Aristotle*, who affirmed that three things changed mens natures, to witte lordship, women and wine, and little respecting, and lesse belicuing the true and the wise saying of King *Salomon*, that wine is a mocker, and that strong drinke is raging, and that whoe soeuer is deceined thereby is not wise.

Pro. 20. 1.

Not harkning to his aduice, when he counselleth thus. Looke not vpon wine when it is red, and when

Pro. 23.

Grafton. 179.

Theat. of Gods
judgm.

it sheweth his colour in the cup, or goeth downe pleasantly, for in the end it will bite as a serpent, and hurt like a cockatrice, and so did it hurt *Hardicanutus* king of the *Saxons*, within this land, who died whilst he was carousing immoderately at a marriage feast, and so did it hurt *Anacreon* the drunken poet, who was choaked with the huske of a grape: whilst he was swallowing downe his superfluous boles of wine.

To prauent such immoderate bibbing and swinish quaffing, the Grecians had Censours of their cups.

And the Heluetians permitted not any man to drinke vnto his friend, least some occasion might be thereby offered to make men drunke.

Grafton. 156.

English Statutes
against
Drunkennes.

5 E. 6. c. 25.

1a. 1. c. 9.

4. 1a. c. 4. 1.

7. 1ac. c. 10.

And Edgar king of the west *Saxons* commanded cups to bee made with pinnes and other markes, beyond which it was not lawfull for any man to drinke: farre different was that temperate and good kings practise, from that of the Emperour *Tiberius Claudius Nero* who (in a common shuffe for his excessive drunkennesse) was nick-named and called *Biberius Caldius Nero*.

Drunkennes.

But leaving this odious and abominable vice of drunkennesse (as vnworthie of further labor of my pen) I now doe advise and counsell you to take a brieue survey of temperance, as of a virtue, which farre exceedeth the large limits of all praise, because (with sobriety and contentednesse, she will moderate and season all your deedes and actions whatsoever.

Temperance.

For if prosperitie doe aduance you to higher promotions, dignities, offices, or fauours, then you can either well deserue, or reasonably expect, shee will instruct you, not to waxe proude therewith, as the crowe did when she was made faire with the plumes, and feathers.

thers of other birds, but was left naked and deformed when (for her prides sake) every bird had from her taken her owne feathers.

And if aduersitie doe inuade you, she will teach you (like a valiant souldier, and as a resolved man of warre) to keepe her from you (with courage) at the speares point.

And if you cannot choose but become a prisoner vnto misfortunes, she wil then instruct you with patience, to endure your paine, and ioyfully to hope for better happe, as *Socrates* did, who neuer altered his countenance for any chaunce, were it good or were it bad.

If you be addicted to honest loue, she will inable you (with sound reason) to make your choise, and (for her virtues without wanton lusting) to loue her whom you haue chosen, and if you cannot obtaine such fitting and such pleasing fauours, as you sue for and doe deserue, then she will aduise you (with modest discretion) to vnloue her from whom you can get no exchange of loue.

And if you be iniuriously wroged by a wrangling or by a froward *Nabal*, by temperance you shal be perswaded mildly to passe it ouer, and not to be thirstie of reuenge, she will perswade you in your diet to auoide excess for your healths sake, as *Eurygus*, *Pompey*, and as *Cicero* did.

In your apparel to be neither garish nor vile, but to be in the meane. In wealth not to be prodigall, nor in sparing to be miserable. In your pleasures not to be wanton nor Stoically to passe by them, without taking notice of them. In great attempts not to bee foolishly desperate, nor sheepishly feareful.

She teacheth us (if we be beautifull) to thinke that we

are but comely, and if we be not well fauoured. She then informeth vs that by our inward virtues, and good qualities, we are shaped and framed according to the similitude of God himselfe.

() If we be strong and lustie, she telleth vs that we must make a gentle vse thereof, because we shall be weake.

And if we be weake and feeble, she then aduiseeth vs to hope for health and strength againe: she perswadeth vs not to be angrie without a cause, and not to be furious, though a iust occasion be offered.

If we be at libertie she commandeth vs (for our owne good) to vse it well. And if we be in captiuitie, she nurtureth vs patiently to expect freedome and deliuerance from all those troubles.

When we haue overcome others, she teacheth vs to overcome our selues (which is a greater victorie and conquest then all *Alexanders* were) for though he oftentimes overcame many nations, yet could he seldome overcome himselfe.

In punishing of offences, she informeth vs not to be too remisse nor too seuer.

If any noble and worthie act be by vs performed for a private good, or for publike honor and profit to the common wealth, by temperance wee are schooled to crowne it with our praises, without assentation or base flatterie.

And if a well intended action be not seconded with fortunate successe, she then teacheth vs not to accuse the attempter thereof without reason or cause, but modestly and kindly to impute the defect of speeding to the truth it selfe.

Temperance is neuer without measure, she prescribeth

beth bounds and limits vnto happinesse, and by her mediation, she maketh such as be fortunate, to bee more mightie and more strong.

She sheweth vs the way by curtesie to be reconciled to our enemies, and to regaine them to our selues, and with mutuall respects to enlarge our faith and hartie loue to our worthie friends, she craueth nothing to be repented of; she is not immoderate in her desires, but submitteth all her affections vnto reason, if shee looe riches, she vseth them well, she is not perplexed, nor vexed for the want of them. And if shee loose them (hauiug once had them) she is not without measure greeued thereat.

It is not therefore (*my sonne*) so praiseworthy to bee borne faire, and beutifull and comely, as it is to be made comely, beutifull and faire by this noble and heroicall virtue of temperance.

Seeke her therefore as a pearle of inestimable price, and find her, though with much travell and paine, for in her companie there is contentednesse and much ioy.

And when you doe possesse her, let her not goe from you, but keepe you onely vnto her, as long as you haue daies to liue.

And to the end that you may haue the more pleasure in her companie, let humilitie be her hand-maiden to attend vpon her, for God giueth grace vnto the humble, and with such as are lowlie there is vnderstanding and wisdom: Meek men shall possesse the earth, and haue their delight in the multitude of peace, an humble man treasurcth up loue, and is daily enriched with many friends.

If misfortunes doe violently runne towards a man of an humble spirit, they will passe by him, and will not hurt him, for he resisteth not but (lying on the ground)

Humilitie

Prov. 11. 21

Ps. 37. 37

can take no fall. Humilitie ouercommeth such as are otherwise inuincible, and raiseth such vnto great honor as were of a meane estate. An humble man is fast moored in a quiet haven, where he is free from tempests and carelesse of all stormes; he feareth not the displeasures of potent and of mightie men, because he will not provoke the least and the meanest vnto wrath, he striueth not with his superiour, nor skorneth the societie of his inferiour, he exalteth not himselfe because he is learned but is alwaies more desirous to harken then to speake.

He magnifieth not himselfe by reason of his riches (because they are not permanent, he boasteth not in his strength, because olde age or sicknesse can make him weake, he is not confident of his health, because he may quickly be diseased.

Finally in his owne reputation he is not such a one as he is indeede, but he is lesse then himselfe, yet greater then he who is great in his owne eyes. It is not true humilitie for a man to reuerence his elders, nor to dignifie his superiors, nor with good respects to reckon of his equals for this is rather to bee deemed and esteemed a dutie, but to preferre before himselfe such as are honest and vertuous (yet in estate and in degre are lower and inferiour vnto him) this, and none but this is true, and absolute humilitie.

A bucket before it can be filled with water, must descend into the well, and men by humilitie, and with humble spirits must first descend into the lowest roomes of their meeke hearts before they can be truly wise.

Vt nemo te euertat cadas sponte, that no man may be able to throw you downe, fall of your owne accord.

Be humble that no stout stomacke may find any occasion

Barlaam Apoph.
rif. 151.

casion, or haue any power to make you lower then you will make your selfe to be, so shall your humilitie raise you with more assurance of continuance then ambition or pride can. *Salomon saith, that a mans pride shal bring him lowe, but that the humble in spirit shall enjoy glorie.*

Pride.
Eccl. 10. 13.

This was approued (by wofull experience) to be true by all the famous and most renoued Citties in Greece, euerie one of them proudly cōtending against the other (by force of armes) for prebeminence and soueraignty, by meanes whereof all of them in a short time were by their enemies ruinated and subuerred.

Nunc seges est
ubi Troia fuit.

The ambitious and vnbounded haughtinesse of Cesar was the cause of the warres in Rome, & Pompeys pride weakned the Romans strength, and hastned his owne death, for ambitious mindes make great men to attempt many desperate things, and they are dangerous in the common weale. The prophet *David* telleth vs, that the Lord casteth downe the proude lookes, and that hee rewardeth abundantly the proude doer.

Pf. 118. 27.
Pf. 31. 23.

Before destruction (saith he) the heart of a man is haughty. So was *Nebucadnezzers* heart before hee was cast from his princely throne, and compelled by the sentence of God to eate grasse in the field like a beast, for the space of seuen yeares, untill that by his punishment he acknowledged God, and became humble.

Pf. 118. 12.
Dan. 4.

And so was *Hamans* heart, who (being glusted and surcharged with those vspeakable honors which were vnworthily and without iust deserts conferred vpon him by *Ahasuerus* the king, was hanged vpon his owne gallows at the same time, when (in his malice and in his pride) he intended to haue insulted wickedly vpon the death of *Mordocai*, and vpon the bloudie massacring, and murdering of Gods people the Iewes.

Ester. 7.

L

And

2 Sam. 18.

2 Regum. cap.
18. et. cap. 19.

Sledan. 31.

Historia Itali-
ca.

And so was Abseloms heart, who (in his pride) traiterously and against nature affecting his fathers crowne & kingdome was in his flight suddenly hanged by the haire of his head on a tree, vntill his bodie was pierced through with three speares, by Ioab his mortall enemye. And so was the heart of Senacherib who (trusting in his owne strength) and in the multitude of his men of warre) impiously and proudly blasphemed the great name of the liuing God, but was (forthwith) plagued with the losse of the greatest part of his huge armie, & not long after was murdred as he sacrificed in the temple of Nis-roch his God, by Adramelech and Sharezar his owne sonnes.

And so were the proude harts of Cesar who (in his ambitious humor) scorned an equall, and of Pompey who (disdained to admit of any superiour) vntill Pompey was compelled by Cesar to flie into Egypt where he was treacherously slaine by his false friend, and that Cesar was by Brutus and Cassius assaulted and murdred with pen-kniues in the senate house.

And so was the heart of that monster among men; Caligula, who caused the Gods of the Grecians to bee brought vnto Rome, where he himselfe wore their ornaments and crownes, and would be adored as a God. And so was the heart of the proud wife of the Venetian duke, named *Dominica Seluio*, sister to *Niceforus* the Emperour, who vsed ordinarily to wash her bodie in baths made of the dewes of heauen, but was (before she died) choaked, and poisoned with the noisome stench of her owne rotten and putrified flesh.

You may reade that the Grecian monarch vsed the dining table of *Darius* the late monarch of the *Medes* and *Persians* (being all made of beaten gold) for his foot-stoole as he sate at meate.

and

And that Pope *Alexander* the third, proudly treading vpon the necke of the first *Fredericke* abusing & peruer-
ting the attributes of our Lord & Saviour Iesus Christ,
& conuerting them by way of application to his owne
pride, said with king *Dauid* (but with a wicked mean-
ing) *Super Aspidem, et basiliscum ambulabis, et conculcabis*
Leonem et Draconem: *Thou shalt walke vpon the Aspe, and*
basiliske, and shall tread the Lion and the Dragon vnder thy
feete. Did not Pope *Gregorie* the seuenth, compell the
noble Emperour, *Henrie* the fourth (in the depth of
an vnseasonable winter) to attend, and to wait at his
gate barefooted, by the space of three daies, before he
would giue him any audience, and absolue him, being
excommunicated, because hee had conferred bishop-
rickes on diuers men without the Popes leaue or con-
sent (according the old and auncient rites, priuiledges,
and customes of the Empires.

*Harim Sche-
del. 102.*

*Pf. 91. 13.
Harim Sche-
del. fo. 192.
Sledan. 83.*

These and such like monstrous effects of pride, doe
make men (in their owne eyes) to seeme to be immor-
tall Gods, when as (indeede) they are no better then re-
probate fiendes, and incarnate deuils, and (instead of
being famouled for many vertuous qualities) to be infa-
med with perpetuall ignominie and shame.

For like as a planer, by how much the higher it is, by so
much the more slowly it attaineth to the full compasse
of his sphere, so by how much the more a proude man is
elated and puffed vp with vaine glorie and ambition,
the further off he is from his end, which is, or ought to
be, God: as it appeared by *Lucifer* and his bragging
angels, who (in their vsurping pride) coueting and desi-
ring to be Gods, were suddenly cast downe from hen-
uen, and transformed, and changed in to hideous feare-
full

full and loathsome haggies of hell.

Therefore (my sonne) you must be warie that you clime not too hie, least (the boughs failing you, by which you striue and struggle to ascend) you fall downe flatte vnto the ground, vnable and hopelesse to arise any more.

If you carry greater failes then your barkes can beare, you shall vndoubtedly be drowned in the high seas of your owne pride.

When pride possesseth a mans heart, it poysoneth the whole man, like as a deuouring canker (hauing festered and putrified one principall member) quickly by degrees destroyeth the whole body.

There is no calamitie which (in the end) is not a familiar companion with haughtinesse, and with pride.

Neither is there any felicitie or happinesse that can make him truly blessed, that is proude, and of an ambitious minde. *Diogenes Laertius* in *Solons* life reporteth, that when *Crasus* the great and rich king of *Lydia*, had proudly apparelled himselfe, in the finest, fairest, and most costly silkes that could for any price be procured, and when he had deckt and imboist his bodie with the richest ornaments of pearle of gold, and of pretious stones which hee possessed, and had with pompous maiestie, seated himselfe in his aduanced royal throne he then demanded of *Solon* if (in all the course of his life) he had euer seene and beheld so splendent and so faire a sight, to whome the grave and wise Philosopher (mildly reproouing and reprehending his vanitie and pride) made answer, yea for that (quoth hee) cockes, hennes, pheasants, peacocks, partridges, and such like birdes are more gloriously clothed and covered with their owne faire and beautiful feathers, but thou (quoth hee)

heart varnished & over-florished with the excrements & counterfained colours and riches of other creatures.

A proude mans minde neuer taketh rest, for when it is least occupied, it then buildes castles in the aire.

But an humble man knoweth, that no man can attaine Humilitie.
vnto happinesse, but he that is lowly in his owne heart, for like as the highest soaring Eagle cannot be fed, except she doe descend from the skies, and fall vpon the ground, so no man (of what estate or condition soeuer he be) can be happie, either in this life, or in the life to come, except he be humble and lowly, and leauing the hight of his proude and ambitious conceits, do behaue himselfe humbly both towards God, and also towards men. In a word know this for a truth & surerie, that this monstrous and wicked sinne of pride, draweth downe from heaven, Gods iudgements and his vengeance vpon man.

And therefore seeing it must be hated with a perfect hatred, seeing it is most assured in the end to receiue a shamefull fall, come not neere vnto her, for shee is as infectious as the plague, be not acquainted with such as (through their pride and ambition) haue heades which are lighter then their hattes, but (contenting your selfe with your owne estate, and liuing decently within the bounds and limits thereof) doe you endeavour by honest meanes, voide of pride, to aduaunce it when and as God will. Selfe loue.
Boasting.

And (in any case) be not in loue or liking with your selfe, nor with your owne conceits, neither doe you re-lish too pleasingly your owne actions and doings, but rather frame them discretely, to be such as that others (hauing iust cause) may speake well of them, and com-

mend them, for nothing soundeth more harshly in a wise mans eares then a mans owne prailes, vainely proclaimed with his owne tongue, *Lans propria sordet in ore.* Endeavour your selfe and bend your courses (rather for the practise of your vertues, then (for the vaine boasting and tatling of them by your selfe) to bee esteemed and commended: *Frustra enim de radice gloriatur, qui nihil adfert nisi folia,* it is an idle thing to praise, and to commend that tree which bringeth forth no fruit but leaues.

It was *Narcissus* his vaine follie, to drowne himselfe, being in loue with his owne warric shadow.

And many men doe foolishly vanish quite away, as shadowes doe without merit or remembrance, because they doe more affect to be well spoken of, then indeede to doe well.

Virtus in actione consistit, the true honour of vertue consisteth not in the onely speculatiue knowledge and contemplation thereof, nor in boasting tatling and idle talking, but in exercising of vertue, when she is knowne.

For like as a barking dogge doth not often bite, so he that bableth ouermuch of himselfe, doth seldome put in practise any thing worthie of praise and commendation, the deepest waters doe glide and passe away with the smallest noice, & a wise man is most silent, when he deserueth best.

Conuerse not with such as (relating wonders of themselves) will strue to perswade you, that they haue cut whet-stones insunder with their kniues, and that (with one word or with a sterne looke) they haue compelled an host of armed men to flie before them.

Credit me, no wisdom can proceede from such
boasters

boasters, leaue them therefore alone like vnto winde-
mills, vpon the mountaines of their owne vanities, to
be turned about with euerie blast of wind of their owne
praise.

Next vnto these (*My sonne*) my counsell is, that you
be courteous, affable, gentle, and familiar in all your
carriage and behauiour, vnto all such as do either keepe
you companie, or craue your helpe. For none other
qualities then these, can more commend you to your
friends, nor make you to bee better respected among
your foes, because they doe bind your wel-willers firmly
to your friendship, and (in some sort) doe procure
wonder and admiration in your enemies, when they
shall see, and perfectly vnderstand, that the mildnesse
of your nature (though perchaunce prouoked) doth
neither incline to anger nor to reuenge, but rather vn-
to a faire inuitation to reconciliation, and vnto lone.

Courtesie.
Gentlenesse.
Affabilitie.
Clemencie.
Humanitie.

Wee may easily obserue, that like as a generous
(though a proude) horse is sooner turned about with a
gentle, then with an hard or a stubborne bit, so many
mens natures (though fierce and hastie) are notwith-
standing sooner reclaimed from rage and furie, by the
courteous disposition, and gentle humanitie of those
with whome they doe contend, then otherwise they
would be by their asperitie and stoutnesse of their sto-
mackes to commaund.

*Per agit tranquilla potestas,
Quod violenta nequit.*

Clemencie and gentlenesse haue sooner freedde some
besieged Citties from sacking, from spoyling, from fire,
and from the sword, then policie or strength, or skill in
armes could doe.

The

The strong and the tall oke that proudly confronteth the boisterous and the wherling winds, is sooner overthrowne and tumbled to the ground then weaker trees; and lower shrubbes are, which make no resistance for want of abilitie and strength.

If a shippe sailing on the seas, should stemme both wind and tide, she wil be in great hazard and peril to be drowned. And if bitterness and rough conditions bee opposed against the violence of hastie spirits, there will be no pleasing peace, but rather a beginning of perpetuall mutinies and of iarres.

Soft clay maketh strong and hard walles, and curtesie (mitigating other mens wrath and furious passions) doth both gaine them and retaine them for kind and for heartie friends.

By courtesie and humanitie, all societies among men are maintained and preserved; *Societas enim nihil aliud est quam amica hominum inter se coniuncta familiaritas*, society is nothing else but a mutual & a reciprocal exchange of gentlenes, of kindnesse, of affabilitie, of familiaritie, and of courtesie among men. In histories we may read that *Antonius Pius* the Emperour was singularly beloued of all men, because he was affable and frendly vnto all.

And that *Theodosius* was so familiar with his subiects that he seemed onely to differ from them in the fashion and in the worth of his apparell.

And *Traian* (the Emperour) being on a time demanded why he was so familiar with his subiects, made this answere, that a king ought to be vnto his subiects such a one as his subiects ought to be vnto him.

Clemencie in a man, may (in some sort) be compared to the loue of God towards man, for as God (louing vs) satisfieth

satiffieth and filleth vs with all good things, fo a man that is courteous and gentle, and beautified with *clau-*
cie and kindnesse towards his friend helpeth him in what he is able, and standeth him in steede, when hee may doe him any good. Humanitie pardoneth without sute or much entreatie, such things as (among frends) are now & then vnwittingly or vnwillingly committed and done amisse, and spareth to giue iudgement, when it seeth and knoweth that grieve and sorrow is conceiued for an offence, it pittieeth where it may iustly correct and punish, and it gaineth by mildnesse where by seueritie it may strike.

Therefore let these faire and pleasant flowers, be the primroses in your garland, set this rich iewell in the front of your brow, that others (beholding it and taking perfit notice of so faire a signe) may voluntarily repaire to you as frends, and be kindly lodged in your loue.

So shall your wel-willers be many, and your enemies very few, your frends expectation shall be answered, and your selfe bee pleased in the fruition of their companie and good liking.

Vnto curtesie and to thole other vertues, you must ioyn patience, which deserueth no lesse to bee commended and embraced then the rest, because none other vertue is so good a preseruatiue or so soueraigne an antidore against iniuries receiued, and aduersitie to be endured, as patience is, for if a man be wronged by his friend, she maketh him to banish anger, and telleth him, that in forbearing to reuenge, he is truly valiant, who can suppress and discretely conquer his owne rage.

She telleth him, that anger is an infallible argument of small courage, and that it is an ardent, and an eger ap-

Patience.

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M

petite

petite to reuenge, and that no reuenge is free from its owne proper danger.

She telleth him, that an angry man is (for a time) a madde man, and that he must therefore giue place vnto wrath whilst it runneth and pisseth by, according to the Poets wise instruction, when hee saith *Currenti sede furori.*

Silius Italicus.

She telleth him, that whilst a man is furious, and with anger raging, he wanteth the vse of reason, which should be the director and the guide of all his passions, and that an angrie man may sooner repent then amend what he doth amisse. And that it is more praise-worthie to pardon, then basely to reuenge iniuries and wronges.

*Plutarch in
vita Coriolani.*

She presenteth before your eyes the example of the impatience of *Coriolanus* the great Roman, who vsed to bee so angry, that he was senselesse, vntill he did reuenge.

*Idem in vita
Marcelli. pag.
319.*

And teacheth you, how much more commendable the patience of *Marcellus* was, who being falsely accused of many faults to the Citie of Rome & to the senate there, by the *Syracusans*, whom he had conquered, & hauing cleared himselfe of the all, was notwithstanding so patient, that he not onely remitted their wilfull offence and great ingratitude, but procured (of his owne accord) a confirmation from the senate, that they should enioy their owne lawes, liberties and customes, according to a former grant which he had made vnto them in that behalfe, the like curtesie was shewed by *Epaminondas* to the *Thebans*, when he had cleared himselfe of such treasons, as by them were falsely objected against him, and laid vnto his charge. And of *Marcius Antonius*

*Idem in vita
Polopid. pag.
299.*

it.

it is reported, that the greater misfortunes that did befall him, with the more constancie and patience he did endure them all.

*Idem in vita
Antony. pag.
919.*

*Aduersitie.
Afflictions.*

*Heb. 12. 6.
1. cor. 10. 13.*

This is a principall effect of true patience, that if aduersities doe with rage and furie rush in vpon a man, she instructeth him to beare them patiently as a burden imposed on his sholders by God himselfe, it tolleth him that *God chasteneith every one whom hee doth receaue*, and tempteth no man aboue his strength, and it teacheth him to know that as little children seeme to be banished from their fathers houses (but are not) when they are put forth to be nursed, but being growne to riper age and strength, are ioyfully receiued & entertained as members of their fathers families, so a repentant sinner (when he is tried with any tribulation or affliction for his soules health) seemeth for a time to be cast out, and to be exiled from the loue and presence of his most gracious and good God, but he is not, for when those afflictions and those crosses haue begotten in him a true confession of his sinnes, an heartie repentance for his transgressions, & an amendment of his wretched life, he is then receiued againe by his father and good God, and by him acknowledged for his child, as by the historie of the prodigal sonne it appeareth. *luke. 15.* Patience perswadeth men quietly to endure their trials, and easily to support their aduersite fortunes.

*Reasons perswading to
patience.*

Either because there was no possibilitie that they might be auoided, or else because they haue deserued that crosse and punishment, and more, or else because aduersitie and affliction (sooner then ease or prosperitie) will draw them to the amendment of their sinfull liues.

Or else because by them they should be seasoned for better fortunes, or else because (if their afflictions be but small) they should thereby be perswaded, yea thoroughly resolved of Gods fauour, and of his loue towards them, who hath not so greenously, and in that heauie measure corrected them, as hee hath punished other men.

And if they be great & burden some, that then (through repentance) they shall in the end be recompenced with much ioy, and be rewarded with vnspeakable gladnesse in the world to come.

These and many more be the sweete and the comfortable fruites, which (with a liberall and an enlarged hand) patience powreth into our bosomes.

Diogenes Laertius. 197.

It is written, that *Diogenes* the Cinicke vsed instantly, and with much importunitie to craue and begge rich gifts of the statues and pictures of Noble men, of Princes, of Kings, and of Emperours (which long before were dead) because he would exercise his patience in not obtaining of such things as so earnestly he had sued for.

Idem. pag. 59.

And that *Socrates* was so patient, that being immoderately and immodestly chidden and reuiled by *Xanti-pe* (his curst and froward wife) he quietly went out of his doores, to free himselfe from the hearing of those domesticall chidings, but as he sate vnder his window, he was filthily polluted and defiled with vrine, which in great aboundance, she powred vpon his head, whereat he smilingly and mildly iested without choller or anger in this quiet and merry fashion, I knew (quoth he) that after so great a thunder, a shower of raigne would fall.

You

You see therefore that a patient man (if hee cannot with mildnesse prevent it) endureth (without anger or desire to reuenge) as much iniurie and wrong, if not crueltie, as the worst inuentions of his enemies can adde vnto the extremitie of their hatred.

English fugi-
tiues.

He will not bend his owne bowe, though himselfe be in hazard to be shot quite through. But if he may peaceably and quietly prevent, or auoide his owne danger, he then breaketh in sunder the darts, and plucketh out the teeth of anger, of rage, and of furie, that they may doe no harme.

Seeing then that patience wil not be seruile or slavish vnto anger, nor to reuenge, but will rather contend and strue by meeke sufferance to prevent, or to beare such future mischiefes, as rage and hallic furie cannot auoid, let her bee entertained by you as a friend that alwaies bringeth with her contentment, without which riches and honor, and pleasure (mens chieft darlings) and all things else will be as vnwelcomed, as water is into a ship, and will sound no better then musicke out of tune, nor taste any sweeter then bitter pills, which sicke men (against their stomackes) are enforced to swallow down. And thus (my sonne) I hauing briefly discoursed vpon these former qualities, Liberalitie shall be the next virtue which I will commend vnto you for her owne sake: but cannot command you to put her much in practise, because your meanes are small.

Contentment

Liberalitie.

Yet doe I wish you to vnderstand, that such is her comelines and beaurie, that it cannot be discerned, but in a faire and in a large glasse.

That her minde is so noble, and truely generous, that she is onely familiar with men and women of good abilitie.

litie and of good worth.

That she is strong as a Lion, and so powerfull, that at her pleasure, and when she listeth, she can throw downe huge and mightie gates of brasle.

That Citties and countries, and kingdomes, and Empires, are subiect to her command, that she disco- uereth secret things, and vnderstandeth Princes coun- sels.

That she compelleth the fiercest and the stoutest ene- mies to stoupe, and to become captiues at her becke. And maketh weake armies to preuaile against such as are puissant and very strong.

Without liberalitie, a rich man cannot establishe his estate, nor purchase fame. Neither can poore men (without her) receaue such reliefe and comfort as their necessities doe require.

Without liberalitie, charitie soone waxeth cold, and worketh not by loue. Without her, arts & sciences are laid asleepe with ignorance, that vgly monster, as Og the king of Basan was with his crueltie and tyranny lodged in his iron bed.

Without her peace cannot long continue, nor wars be waged with good and fortunate successe.

Liberalitie relembleth and representeth Gods boun- tie, in being open handed to such as want and stand in neede of helpe, she teacheth rich men rightly to vse their riches which they possesse. And true liberalitie doth principally consist in thesethings.

Eight rules in
Liberalitie.

First that we giue that which is our owne, and not that which belongeth vnto another man, for otherwise we shall no lesse offend then theeues, bribers, and extor- tioners doe, who practise their vnconscionable villanies thereby

thereby to enable themselves to bee charitable vnto other men who stand in neede of helpe.

Secondly, that we giue not where nothing is deserued for it argueth a great defect and scarcitie of discretion, to be bountifull to an vnworthie man.

Thirdly, that in giuing wee doe proportion our gift with the merit and desert, for proportion in all things (especially in the practise of liberalitie) is carefully to be respected and obserued.

Fourthly, that in giuing we doe obserue a fitting and a conuenient time, for he which giueth not, when by his gift he may doe good to the distressed partie, vpon whom he purposeth to extend his bountie, cannot at any other time benefit and pleasure him, as he intendeth by his gift to doe.

Fiftly that (though vpon good desert) yet wee giue not so much, that by the large extent of our liberalitie our owne families be wronged and doe want, for hee who is not carefull of those whom God hath committed to his charge, is worse then an infidell, and hath denied the faith.

Sixtly, that we do not giue in hope to receiue againe for it is a more blessed thing to giue then to take.

Seventhly, that we giue with a ready and with a willing minde, for *Hilarem datorem amat Deus*. God himselfe is well pleased with a cheerefull giuer.

And lastly, that we giue not any thing to, and for a wicked end and purpose. *Finis enim beat exitum*, the end of our liberalitie must be honest, for otherwise we cannot be truly liberall. Now as euery one that worketh vpon a timber is not a cunning and a skilfull Carpenter, so euery man or woman that giueth gifts is not rightly and

and indeede liberall, for if his gift be not approued and warranted by all these former obseruations, then it is not the effect, or the fruit of liberalitie, but of prodigalitie, and it is rather disgraceful then (in any sort) praisefull or commendable to the giuer. And we must know that liberalitie is attended with two extreames, that is to say, with prodigalitie and with couetousnesse.

Prodigalitie.

Couetousnes.

Prodigalitie exerciseth her selfe about superfluous expences and needelesse gifts, and couetousnesse greedily heapeth and hoordeth vp al which she can scratch and gripe, not communicating her fortunes with other men, no though they stand in great necessitie and in neede.

The former of these two is in excesse, and the latter of them is in defect, the former hath a faire shew of virtue, but the other hath none at all.

Of prodigalitie it shall not be needefull to discourse further, or to dilate more, for (in a word) he is not truly liberall, but riotous and prodigall, who performeth not all those former recited requisits in giuing.

Couetousnes.

But of Couetousnesse some what shall be spoken, because I haue a longing desire to make her loathsome and odious vnto you, whom most men so affectionarly doe loue. She is a *species* or a kind of idolatrie (as the Apostle Saint Paul doth testifie) because shee perswadeth her vassals, and her slaues, impiously to adore monie and riches, as their God.

Col. 3. 5.

A couetous man shurtereth his eyes against all others, and openeth them onely to himselfe.

His hands are alwaies fast, when they should bee stretched forth to giue bountifully vnto other men. He doth al things for his owne commoditie and gaine,
and

and nothing, by which he may be beneficiall to his friend.

He leaueh no stone vnremoued, if by his trauell, and by his toile he may augment and encrease his store. All is fish that commeth into his net, and he careth little, by what meanes his substance is enlarged, so that his estate be aduanced thereby.

A couetous man is neuer satisfied, nay hee is alwaies needie, and his thirst after riches is neuer quenched, he supplieth not his owne neede with those things which he possesseth, but as in the extremitie of laughter there are some teares, so in a couetous mans greatest store and plentie, there is scarcitie and want: *Nam auaro tam deest quod habet, quam quod non.* A couetous man wanteth as wel that which he hath, as that which he hath not, he entertaineth none but such as doe bring him gaine and profit, commending the poets opinion, when in a couetous mans behalfe he saith thus.

Si nihil attuleris, ibis Homere foras.

If emptie handed thou appeare,

No welcome guest thou canst be here.

His labour to gather wealth and riches is restlesse, his care to keepe them is boundlesse, and his sorrow (if hee chance to loose them) is endlesse.

If any thing be taken from him, he thinkes he hath lost his soule, and if any thing be giuen to him, he prizeth it at a greater value then his life. If he be over-loaden with siluer and with gold, he saith his burden is too too light.

And though nature be (of her owne disposition) contented with a little, yet a couetous man imagineth that he can neuer haue enough. *Nunquam satiatur auarus.*

The more that he hath, the more he still desireth, his eyes are neuer satisfied, his hands are neuer filled; his hart

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is neuer contented with the too much aboundance of his wealth, a couetous man is compassed round about as a ship is oftentimes with craggie rockes, and at length he is dashed against them to his destruction, as she is against those to her vtter ruine.

And like as the moone, by the interposition of the earth betwixt her and the Sunne, suffereth an Eclipse, so a man (when couetousnesse intrudeth betwixt his God and him) is deprived of his heavenly grace and is dead to all good workes.

For like as a sponge licketh and drinketh vp much liquor, but giueth none forth againe, except it be strongly pressed & brused; so a couetous man heapeth vp much riches and great treasure, but departeth not with any to supplie and to relieue the distressed necessities of such as want, and doe stand in neede, vntill that by death it be wrung and wrested out of his fist.

And like as a goose wil onely disclose her owne egges, and not those which are laied by other birdes: so a couetous man will not doe any good but onely to, and for himselfe.

Pliny writeth of a kinde of Eagle, who (hauing one claw foote and the other flat) is armed and prouided, and vseth to take her pray both vpon the water, and vpon the land also. Such a deuouring Eagle is a couetous man, who (both by land, and by sea, by good meanes and by bad, by right and by wrong) scrapeth and scratcheth wealth and riches together, and powreth it by heapes into his owne bosome, though in so doing, he doe robbe, spoile, and vndoe others. *Cæsar* in his commentaries doth report, that *Scipio Affricanus* was so couetous, that to encrease his wealth he robbed Churches, Temples, Statues and

Bercho. Reda. Moral. 178.

Cæsar's Comment.

and the rich sepulchers of the dead.

And *Arthipertus* king of the Lombards flying from *Asprandus* (his enemy) was so heavily laden with gold, that swimming over the river *Tesino* to save his life, hee was miserably drowned by reason of the waight and ponderousnesse thereof.

*Descriptio Ita-
liae. 20.*

Pontanus in his Booke of liberalitie, maketh mention of a Cardinall named *Angelot*, who was so basely wretched and covetous, that almost every night (when his bed should have contained him) hee vsed (in the darkenes of the same) to goe secretly into his owne stable, and to steale away from his owne horses, such prouender as by his horseman was giuen to them, by meanes whereof his horses became feeble, faint, and very leane, whereat the horseman much marualed, because hee supposed their allowance to bee liberall and large, and fitting to haue made them fat, wherefore he watched one night priuily in the stable, to make a triall whether any theefe did there practise his skill or no, and at length the Cardinall (according to his manner and custome) came in at his owne secret dore, and performed his nightly taske, in taking his horses allowance from them, but the horseman (perceiuing that a theefe was there, and not knowing who it was) with a stiffe and strong cudgel so guarded, and laced the backe and shoulders of his covetous master, that in the end (to free himselfe from that vnexpected entertainment) he was enforced to confesse his fault, and very shamefully to bewray himselfe. Such and so vile and base is the wretched nature of a covetous man, that it maketh him to forget himselfe, and to commit such things as are vnseemely and vile, nay it maketh him to doe any thing, bee it neuer so vncharitable, and

*Theat. Mundi.
98.*

bee it neuer so wicked and vngodly.

Therefore (*My sonne*) though the weakenesse of your thinne purse will not suffer you to be liberall, yet let your generous and free nature teach you to hate and detest couetousnesse, because she will striue to alienate your affections from virtue, as an harlot doth the best loue of a woman from her husband.

Playing.
Dice and
Cardes.

The next thing which you must principally, and with an extraordinarie care shunne and auoide, is playing at cardes, and at dice, because (among many others) these inconueniencies, nay these mischietes doe especially proceede and flow from such gaming, and from such play.

Time.

First of all, the expence and losse of time, which (indeede) I may truly terme to be lost, because no time can (almost) be worse spent, then that which is vainely consumed in such foolish sporting. And if we could (with a iudiciouseye) behold how pretious and how inualluable a thing time is, we should then thinke, nay we should then know our fortune to be very bad, to loose time, though wee were (otherwise) assured to winne all whatsoeuer we played for.

Fugit irrenocabile Tempus, time which is past, and gone away, cannot (with millions of golde and of silver) bee recalled to our presence, no, nor with the price of a whole world. It is commonly said, that *Tempus est edax rerum*, time is the consumer and the deuourer of all things. But a busie gamester falsifieth this position, for by his vnchristienesse, hee is the deuourer of time it selfe.

Another mischiefe, which gaming doth produce, is an encreasing of a greedy desire, in such a gamester, not to recreate and to refresh, but to tire & wearie out himselfe,
with

with the continuall vse of that vaine exercise and sport, cuery minute of time, so being spent, encreasing in him a greater delight, and a more longing appetite to spend more and more time therein, as men diseased with the drop sic, by drinking much, doe augment their desire to drinke, and to drinke againe.

Another mischiefe proceeding from playing at dice, and at cardes, is couetousnesse, which animateth a gamester, greedily to desire that mony which rightfully doth belong vnto another man, not contenting himselfe with the sweete enioyment of his owne; and this kinde of couetousnesse exceedeth, and is much worse then briberie, extortion, and vsurie, for these three doe offer, or doe giue to him that paiceth, some kinde of recompence for his monie (either in shew or in substance) but he that gaineth another mans coine by play, affordeth him no amendes nor valuable consideration for the same, but rather (in some sort, like to a cunning and to a craftie theefe) he robbeth his friend (by a deceitfull skill without violence) of his monie, which might supplie his wants, and do both himselfe and others good.

The next mischiefe which is begotten by gaming and playing at cardes, and at dice, is discontentment and disquietnesse of minde, for he who looeth his monie, forthwith grudgeth at, and condemneth his vnadvised folly, adiudging himselfe to be worse then a foole, because he might haue kept his monie if hee had beene wise. And from this discontentment, and from this disquietnesse of minde, ariseth want of sleepe, contempt of honest mirth or carelesnesse to conuerse with honest companie, a melancholic disposition which hatcheth, and fostereth bad conceits and many more inconueniences, besides which

my selfe (not being such a gamester) cannot (for want of euill experience) repeate and name.

The next mischiefe which springeth from gaming, is a sullen and a secret murmuring, which he that loseth doth inwardly conceaue against his cogamester (yea though he be his welwilling & his familiar frend) weakening thereby his loue towards him, and scarcely reputing him to be such a one as he is indeede. Because in gaining from him his monie, he leaueth him (sometimes) penlesse, and subiect vnto many wants, which (intruth) he should not do.

Againe, euill fortune in gaming, maketh most men (vsing it) to be impatient, yea (in many men) it breedeth a kind of frenzie and madnesse, which transporteth them into a blasphemous kinde of swearing, whereby the eares of good-men are displeased, and Gods hands are stretched forth to punish and to correct (with great seueritie) such as (so grossely doe offend. Therefore among wisemen, this position (as a maxime or a principle, not to be disputed of) doth firmly hold, that in providing of trifling things, tending to our conuenient repose, and honest recreation, the charge in providing of them, must be small and trifling, and answerable in due proportion to those merriments and sports. Seeing then that al play and gaming (if euer it be vsed) ought to be practised as a trifling sport, for none other end, but onely to recreate our defatigated and wearied mindes, we ought (if we will be accompted wise) so to proportion the monie for which we plaie, that in winning or in loosing we be recreated, not grieuing others with our too much gaine, nor vexing our selues, by reason of our pinching losse.

Neither must we shew our selues weake and vnwise, if aduerse

A Rule.

aduerſe fortune in gaming doe tempe vs vnto anger, by blaming and reprobuing the dice, or cardes, and threatening to caſt them into the fire, as if they knew in what fort we were wronged, for if we will repute and accompt him to be ouer angrie, who looking in a true iudging glaſſe, with a confidence & an aſſured hope to ſee there, in a faire viſage of his owne, and perceiuing it to be fowle or euill fauored, will therefore breake the glaſſe, imputing it to be the author and the occaſion of his deformitie or fowlenefſe, when as (indeede) the blemiſh is in his face it ſelfe, then muſt wee needes thinke him to want a great meaſure of true diſcretion, who (if at play he looſe his monie) will condemne the dice or cardes, and threaten their ruine, when as (indeede) the dammage which he receiueth is onely occaſioned by his owne folly, and not in them.

Seeing then that ſo many inconueniences, and ſo many miſchiefes doe follow this kinde of play at cardes, and at dice (*My ſonne*) if you uſe it at all, then uſe it but for a ſhort time, and very ſildome, and for little monie, onely to recreate your wearied ſpirits, or for honeſt companie ſake, without a greedie deſire to gaine by it. But for your better and more gentlemanlike ſporting and recreatoin, I will (vpon mine owne experience) commend vnto you (aboue other exerciſes) dauncing and vauing, the former of them putting in to practice, the more ſoft and delicate, but the latter more ſtrong and manlike nimbleneſſe, and agilitie of bodie, & both of them ſo enliuening both limmes and ſpirit, that they doe make them the more apt and able, in caſes aſwell of pleaſure as of neceſſitie, to performe what ſhall be expedient and conuenient, the former of thoſe two, beſt beſeemeth the hall or the dining roome.

Rules for
Playing.

Dauncing.
Vauing.

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The next mischiefe which springeth from gaming, is a sullen and a secret murmuring, which he that looseth doth inwardly conceaue against his cogamester (yea though he be his welwilling & his familiar frend) weakening thereby his loue towards him, and scarcely reputing him to be such a one as he is indeede. Because in gaining from him his monie, he leaueth him (sometimes) penilesse, and subiect vnto many wants, which (intruth) he should not do.

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Seeing then that so many inconueniences, and so many mischiefes doe follow this kinde of play at cardes, and at dice (*My sonne*) if you vse it at all, then vse it but for a short time, and very sildome, and for little monie, onely to recreate your wearied spirits, or for honest companie sake, without a greedie desire to gaine by it. But for your better and more gentlemanlike sporting and recreatoin, I will (vpon mine owne experience) commend vnto you (aboue other exercises) dauncing and vaulting, the former of them putting in to practise, the more soft and delicate, but the latter more strong and manlike nimblenesse, and agilitie of bodie, & both of them so enliuening both limmes and spirit, that they doe make them the more apt and able, in cases aswell of pleasure as of necessitie, to performe what shall be expedient and conuenient, the former of those two, best becometh the hall or the dining roome

Rules for
Playing.

Dauncing.
Vaulting.

roome, to passe the time for honest recreation sake, and for modest mirth to the good contentment of such as are actors or beholders thereof, but oftentimes may vawting stand you in better steede abroad, when your life may be in perill or in danger.

A rule for
Dauncing.

A rule for
Vawting.

Rules for
both.

Another rule.

Speech.
Tonge.

I like not that dauncing which maketh a man either lasciuious or proude, for such an abusfull vse thereof serueth as a baude to an haughtie or to a wanton minde, neither is the praisable exercise of vawting to bee commended, if the actor do either immoderately affect praise or if he doe thereby hunt basely after profit and filthie gaine, but both those two, I meane dauncing and vawting, must propose for those chiefest ends, comelinesse without Pride; pleasure without wantonnesse; recreation without selfe-liking; societie without ribaldry; exercise without wearinesse; and contentednesse, without couetousnesse. And if (*My sonne*) you list for your recreation, and for your exercise to intertaine these two delightfull and pleasing qualiries, I doe aduise and counsell you, that in the practise of them you hold a discrete moderation, and a meane, least that too much violence in the performance of them, doe make those sports irkesome, which should delight you; and disable your bodie (by the wearinesse of your limmes, and by the stifnesse of your ioints) to act them as you should. Thus leauing you to these as vnto your best and cheefest bodily exercises (if they bee with sobrietie, and with a moderation vsed) you shall next vnderstand, that it behooueth you exceeding much principally to regard and obserue, that your speech and communication be alwaies such, as that the virtues of your inward parts, and of your outward actions may be approved and confirmed thereby, and that no discouerie

at

at all, be made of many follies, by the loose and lauish talking of your tongue.

For your tongue is the messenger of your minde, and of the aboundance of your heart your mouth speaketh, whether it be good or bad, a good man is better knowne by his talke, then good wine is by the lily-bush. The tongue of a Marchant speaketh of his commodities, of his aduentures, and of his losse, or of his gaine.

The tongue of the Phisition, speaketh of the natures of herbes, of plants, of stones, and of other creatures, and of the diseases, the griefes the recoueries, relapses, and deaths of his cheefest patients. The tongue of the lawyer maketh mention of his cases, his *Queres*, his demurres, his issues ioyned, his iudgements, and of his clients.

The tongue of a Souldiour, boasteth of his skarres of his woundes, of his maimings, and of such strong encounters as he hath had, and as the tongue of these, and of such like doe exercise themselves in making mention of things which are most incident and proper to their honest professions, arts, and sciences.

So the tongue of an avaritious & of a couetous man is neuer wearied whilst it singeth descant vpon his monie. The tongue of a prodigall man is bragging of his riotous excesse, and of his ouermuch lauishnesse and spending.

The tongue of an amorous wanton vainely speaketh of his minions and of his drabs, and finally euery mans tongue beateth vpon the anuill of his owne passions. And forgeth such tormes and such shapes as are contriued in his owne braine.

The tongue is one of the least members in the bodie, yet if she bee not restrained and gouerned by wisedome and by good discretion, she will make a man captiue and sla-

uish to the greatest woe, and like as the helme of a ship being turned the wrong way, carrieth her quite a way, and dasheth her ribs against the rockes, so the tongue of a man (if it speake euill things) transporteth the whole man vnto many mischiefes, and bringeth him quickly vnto ruine and destruction.

Therefore to the end that your speech, your talke, your communication, may be graue, and saueur of wisdom and of discretion, you must (in speaking) be carefull and well aduised to obserue these rules and instructions which doe follow.

Rules for
speaking
well.

First that your speech be not lasciuious, light and wanton, for euill words corrupt good manners, and loosenesse of life is first conceaued in the heart, next vttered by the tongue, and last of all put in practise by the rest of the members of the bodie. A man by the wanton discourses of his tongue may doe more mischiefe then he who is (indeede) lewd and dishonest.

For when a man doth actually transgresse against chastitie and honestie, he hath few or no witnesses of his sinne but he that talketh loosely and with a wanton tongue, refuseth no companie, but maketh all such as are present partakers of the iniquitie, and of the beastly defilements of his polluted tongue.

As a Traitor conspireth the ouerthrow & the destruction of his Lord and soueraigne, so a wanton and a lasciuious tongue subuerteth and vndermineth the same, the honor, and the reputation of his maister. Your talke therefore must be sober, modest and cleanly, seasoned with wisdom, and with temperance, if you doe effectually desire to be, and to be deemed and reputed for an honest man.

Secondly

Secondly, in your talke you must be moderate and sparing, not babling to others all that you heare or know, in which rule nature her selfe seemeth to instruct you, because she hath given you two eares, and two eyes, and but one mouth, signifying thereby, that you ought not to speake all that you doe heare and see.

For as a foole is discovered by his overmuch laughter, so an vnwise man is reuealed by the overflowing of his tongue, the tongue of a common speaker oftentimes breedeth much offence. *Nam minus nocet pedum, quam Lingua lapsus*: By the sliding and slipping of your foote, you receiue not so much harme, as you doe by the lawines of your busie and vnmastered tongue.

The volubilitie of a smooth tongue is nothing profitable, nor pleasing if it bee not circumscribed within the boundes, and within the limits of temperance and moderation.

A wise man delighteth not in speech which is extended into a prolix and needlesse length, comprising little matter and little substance.

A rolling and a tumbling stone neuer gathereth any mosse, neither doth a tatling tongue purchase reputation or merit deserued praise.

In Multiloquio non deest peccatum, many wordes (saith Salomon) want not iniquitie, the tongue of the wise (saith he) useth knowledge aright, but the mouthes of fooles doe babble out foolishnesse. A lawish and a busie tongue is one of the sixe thinges which God hateth, as a dreame commeth by the multitude of businesse, so the voice of a foole is in the multitude of wordes.

Pro. 10. 19.

Pro. 15. 2.

Pro. 6. 17.

Eccles. 5. 2.

The tongue of an idle babler is like vnto a sick mans pulse, which alwaies beateth, but euer out of order, it is

also

also like vnto the braying of an Asse, which maketh an imperfect sound without knowledge or instruction.

The third thing which in speaking must be obserued, is, that you be well aduised before you speake. For oftentimes many mens tongues doe ouer-runne and out-strippe their wits. *Bias* the philosopher held it for an infallible rule of reason, that speaking rashly without premeditation or aduise was a branch of madnesse. And *Xenophon* said, that it had repented him oftentimes that hee had spoken, but was neuer sorrie for his silence, you must make a dore, and a barre, and a sure bridle for your mouth. And if it bee a good point of discretion to looke before we leape, it is an argument of greater wisdom for you to be well aduised before you speake.

Eccles. 18. 25.

Nat Hist. Libro. 11.

fol. 41.

Pliny noteth well, that it is long ere those children can goe, that can speake quickly, whereupon *Berchorius* doth well inferre, that such as are hastie and vnaduised in their speaking, are slow in doing and performing of any good, you must therefore obserue this counsell in your aduised speech and speakings, that the same be fitting to the time, to the place, to the person, and to the matter.

For if your speech be not applied and fitted vnto those foure necessarie, and incidentall circumstances, it will soone discover your weaknesse and your folly; to know when to speake, and when to be silent is great wisdom, and if you desire to liue a peaceable and a quiet life, you must see much & heare much, but not speake much for little said is soone amended, & words vainely spoken can neuer be recalled & vnlaide, it is an absurd folly for a man to speake foolishly, and then by way of sorrow and of repentance to excuse it with a *Non putaram*, or had I wist.

The fourth thing which in speaking must bee regarded

regarded, is that you slander not another with your tongue, for the tongue of a slanderer is sharper then a sword, and *Mantuan* saith, that it is, *Res male tuta viros lingua irritare proterua*, it is a wicked and an vngodly thing to prouoke men to wrath with a slanderous tongue for though the tongue (in her selfe) haue not any bones, yet is it able to breake more then bones. Mantuan.

In *Ecclesiasticus* you may reade, that *euill tongues haue disquieted many, troden downe great Citties, ouerthrowne the houses of great men, brought downe the strength of the people, and haue beene the decay of mightie Nations.* cap. 23.

And *Salomon* saith, that *hee who inuenteth slanders, is a foole, and the prophet David, that such as are slanderers shall not dwell in the tabernacle of the Lord: and destruction is denounced against him that priuily slandereth his neighbour.* Pro. 10. Ps. 15. P[er] 101.

What is deerer to a man then his fame, his honest reputation, and his good name, nothing besides his soule, for many me haue confidently beene of this opinion, that it is better to die with honor, and in a good report, then to enioy their liues with ignominy, and with shame. Fame.

For he who dieth and leaueth behind him an honest and a good report, in regard of his manifold and commendable virtues, leaueth an honorable posterity to continue his memoriall, and his name vnto many ages that shall succede. *A good name is better then a good ornament, and it is to be chosen before great riches.* There is no greater theft then to rob a man of his good fame. Ioseph. de Antiq. Iud. 156. Eccles. 3. Pro. 22. 1.

Qua semel amissa, postea nullus erit.

*Which being lost by fool. sh slanderous meane,
Flies quite away, and comes not back againe.*

Finally as one mad-dog, biting another dog, maketh him that is bitten mad too. So a slanderer (in his mad folly

ly, skandalizing another mans name and good report, maketh him angry, discontented and furious, and is the occasion of great discord, and vnquietnes among men.

Pro. 18. 8.

Fiftly in speaking, you must be warie that you be no tale-bearer, for such tatlers and such busie-bodies doe blow and kindle the coles of strife, of variance and of dis-
fention among good neighbours, and louing frends: *The wordes of a tale-bearer are as flattering, they goe downe into the bowels of the belly* (that is they doe goe deepe, or doe pierce vnto the quick, and like as a little flaw kindleth such a fire as a great winde cannot put out, so a foolish tale-bearer, by his folly raiseth many troubles which are not againe pacified, and reconciled by the mediation and helpe of many frends. Let vs therefore wisely consider, that as fire is quenched when the wood faileth, so without a tale-bearer strife ceaileth, and peace continueth in a louely consort, and harmony among frends.

Iesting.

The sixt obseruation in speaking is, that in your talke you do auoid foolish iesting & pceuish scoffing at other men: yet iesting amongst merry frends and frendly company is not vterly to be disliked or forbidden, nay rather it is cōmendable and praiseworthy, so that it be prettie & witty, not bitter, nor scorning, nor wounding the reputation & credit of him vpon whom your iests shall be bestowed, & so that they be sparingly vsed (as sauce vnto good fellowship and grauitie) *But a scorner is an abomination vnto men, yea iudgements are prepared for such a one, he seeketh wisdom and findes it not*, he is therefore to be cast out, that strife and contention and reproach may haue an end.

Pro. 24. 9.

Pro. 19. 29.

Pro. 14. 6.

Esa. 22. 10.

The seuenth rule in speaking is, that you speake the truth from your hart, for *lying lips are an abomination to the*

Lord.

Lord, but they that deale truely are his delight. He that speaketh lies shal not escape, but shall perish, & a poore man is better then a rich lier. Therefore you must buy truth, & hauing bought her, you must not sell her againe, no not for any gaine.

Pro. 12. 22.
Pro. 19. 6.
v. 9. 22.
Pro. 23. 23.

The lips of truth shall bee stable for euer, but a lying tongue varyeth incontinently: he who vseth to lie, is seldome or neuer credited and beleueed, no, though sometimes he speake truely, but he who speaketh the trueth winneth much credit.

Pro. 12. 19.

Truth is fairer and more amiable then *Helena* of Greece was, she cannot be too dearely bought, if she be bought for any price.

Truth.

She is beautifull within, and her outward apparell is made of needleworke, she is without spot or blemish, and her fame reacheth vnto the cloudes, without her there can be no frendship among priuate men, nor any ciuill commerce among neighbours, no leagues among princes, nor any support of a kingdome or common wealth.

She is victorious in al her warres, and in times of peace she ruleth and raigneth as an imperious Queene that is sustained and held vp with prosperitie and with honor.

Though she haue many enemies, yet she careth not for their malice, nor for their displeasure, but she breaketh their arrowes and their darts in sunder, so that they are vnable to doe her any harme.

Opprimi potest, non deprimi,

Potest periclitari, non perire,

Impugnari potest, sed non expugnari veritas.

Truth may be oppressed, but she cannot be quite pressed downe, she may be indangered, but she cannot perish, and she may be assaulted, but she can neuer be surprized.

she

She is not made splendent by craftie and by cunning speaking, but by sinceritie and by plainenes she is made noble, she animateth a man to be confident as a Lyon in all dangers and misfortunes, and she departeth not from him, when all his other trends doe forsake and leaue him, she disperfeth the thicke cloudes of subtrill plots and deuises, and she prepareth the way to a right iudgement.

You must (therefore) seeke her without ceasing, or wearinesse, vntill you haue found her, and hauing found her, you must dwell with her, for her lips drop sweetnes, and her instructions doe teach wisdom.

Many other things (*My sonne*) as well as these must be obserued in speaking, which I will onely touch and point at, without any amplification, or discoursing vpon them, least that in framing of a tedious description or method for speaking well, I my selfe may be iustly taxed for speaking ill, by speaking ouermuch.

Briefly therefore I doe exhort you, that in speaking you doe not caill nor contend eagerly about the truth, but modestly with temper and with substance, least you chance to loose her, whilst vainely you dispute and strue about her.

Next that you argue not, nor do maintaine talke & conference against the truth, but in matters which are indifferent, and onely for disputations sake, and the better to make triall of the truth, wherein I wish you not to be violent, nor ouer long.

Next that you put not your familiar, or your common friend to an open soile, to his reproach or disgrace in the presence of other hearers, when in disputing you may (perhaps) haue the vpper hand.

Next that in your communication with other men you
be.

be not peremptorie, nor idlie wedded to your owne conceits and will, thinking your owne opinion to be more sound, and profound then other mens.

Next that you make not any answer before you haue heard and considered of the proposition, objection or question, for he that doth otherwise, committeth folly, and publisheth his owne shame.

Next that in cases materiall & of substance, you speake as you thinke, without pride, enuie, equiuocation, mental reservation, dissimulation, lying or such like.

Next that you speake not any euill of such as are absent, nor of the dead, but rather wisely make choise, that you be silent, if you cannot truely vtter any good of them.

Next that you be not silent, where and when your speaking may either profit or pleasure another man, and likewise that you speake not at all, when by speaking you may doe harme.

Next that you speake not stiffly, or too earnestly in matters either trisling or absurd.

Next that in your speaking, you doe neither discover your owne, nor your friends counsell, which may turne either him or your selfe to losse, reproofe or shame.

Next that you speake little or nothing at all, in the presence of fooles, captious persons, tale-bearers, and of such as vse to slander.

Next that your speech be not interrupted with anger, for anger peruerteth the minde, and oftentimes disableth the speaker to finish that which he hath well begunne.

And last of all, that you reprove not in another man, such defects, faulrs or offences, as your selfe are guiltie of, *Nam turpe est Doctorem cum culpa redargui ipsum.*

These rules and these directions (*My summe*) if you doe

carefully obserue in speaking, your speech and your communication will be seasoned with wisdom and with discretion, and by meanes thereof you shall purchase grace and fauor, and reputation, with those, vnto whom, or with whom you speake, and now hauing thus informed you, touching the ordering, and well disposing of your speech and talke, it will be as necessarie, that you be also instructed and directed in the manner of your proceedings, in such affaires, and busines as you take in hand, wherein you must principally, and aboue others, obserue these rules.

Actions.

First, that you doe nothing rashly: *Nam sat citò, si sat bene*, things are soone enough done, if they bee well enough done.

Deliberation.

Secondly, that with your leasure in doing of any thing, you do also soundly ponder, and deliberate of that which you haue to doe, so shall you not neede to repent what you haue done.

Aduise, Counsell, Deliberation, Premeditation.

And last of all, that in doing you take the aduise, and counsell of other men, to supply your owne defects, or to strengthen your owne iudgement, *Plus enim vident oculi, quam oculus*, and make not more hast then good speede, for want of such aduice: *Canis enim festinans cecos parit Catulos*, hast makes waste.

Rashnesse.

It is not somuch the part of a wise-man to put in practice and execution, those things which hee seeth before his eyes, as it is first to foresee, and then to deliberate and consider whether the end of his actions and employments be good or euill.

He is but a foolish man; who will not first thinke how to come out of the riuer againe before hee enter into it, mischiefes and dangers are preuented with more facility, then they are shaken off, when they are hapned. Rash beginnings

ginnings haue (for the most part) vnfortunate ends: to gather fruit before it be ripe, argueth the want both of skill and of discretion.

In phisicke nothing is more dangerous then the administering of suddaine and of hastie medicines. A wise mariner will not rashly lanch into the deepe, but hee will first be perswaded of a successfull winde. For like as a prodigall man begins to spare too late, after he hath vnthriftilly diued into the bottom of his exhausted & peniles purse, so he that hath ouer hastily vndertaken a busines, which (for want of more aduise and good deliberation) sorteth not to a faire, and to an expected end, repenteth too too late, and cannot (at his owne pleasure, and when himselte is disposed) repaire and amend that which foolishly and improuidently he hath done amisse.

A wise man (in all his negotiations and affaires) must be busied vpon premeditation & good aduise, for it skilleth not whether he doe many things or no, if he doe a few things substantially and well. One taske wil be soone enough performed, if with mature aduise, and sound deliberation it be ended.

Wee doe vse to commend that raine, which (falling moderately) wasteth not nor washeth quite away, by too much violence, where it should onely mollifie and make fruitfull, by soft and by gentle dropping.

A wise man before he goeth out of his house knoweth what he intendereth to doe, when hee is abroad, and being returned home, he considereth of that which hee hath done.

Agrippa counselled the *Jewes* that they should not obstinately resist the rage & furie of the *Romans*, telling them that where deliberation was, there was also safetie, and things

Iosephus:

things would come to an happie end.

And *Scipio Africanus* won *Carthage*, more by deliberation, and lingring delaies, then by violence, or with hast.

Adaiſe.

Now therefore (*My ſonne*) if your owne diſcretion cannot manage a buſineſſe of more then ordinarie conſequent and moment. Then uſe the aduiſe of other men, many eyes doe ſee more then one eye can, and oftentimes we doe perceiue, that thoſe things which rime denieth to afford, are by counſell obtained to our comfort and good content.

Counſell.

Aduiſe and counſell helpeth the defects and the impediments of nature, it is the part of a wiſe man, fiſt to har-ken vnto, and then to put in practice the aduiſe and counſell of other men.

For it is a rare thing for a man, by his owne onely inducours to waxe wiſe, nay without inſtruction and direction, a man cannot informe himſelfe of thoſe things which are difficult and hard.

Hence it was that *Xenophon* the Philoſopher ſaid, that a wiſe man muſt haue many eares, and many eyes, for that he ought to heare and to ſee more with the eyes and with the eares of other men, then with his owne.

By counſell, men, houſes, citties, prouinces, countries, kingdomes, and empires are eſtabliſhed, ſuſtained and preſerued.

To conclude this matter, let nothing bee done or attempted raſhly, but by good deliberation with your ſelfe, or with the aduiſe & counſell of other men (if your owne experience and ſkill doe not enable you of your ſelfe to performe them, wiſely as you ought.

My ſonne, concerning your apparell, and your diet, I will

will say nothing, hoping that if you doe with diligent obseruation, oftentimes peruse this smal discourse, which in my deere st loue towards you I haue composed, you will be sufficiently instructed to be temperate in them both, and the rather because pride and g'uttonie are the co-heires of the Deuill, whose possession and inheritance is hell.

Apparell,
Diet.

And as for the choosling and practizing of your common exercises, and of such other qualities as are most fitting for you to enterraine, I will referre you to the deliberate reading and meditating vpon that excellent, and euer most praise-worthie worke of *Balthazer Castilion*, who by his choise precepts, hath cast young gentlemen into a fairer mould than their fathers did.

Exercises.

Balthazar.
Castilion, or
the Courtyer.

And now seeing that this my discourse hath accomplished her intended viage, and hath finished her race and iourney, I doe most humbly pray and beseech my most gracious and ouerlving God, so to blesse and prosper you (*My sonne*) that by traueling in these my labors, you may the better, and the more happily (in this life) attain to the period and height of vertue, and of true godlinesse, which will make you most blessed, and most happy in the life to come, which God grant, A men.

*Qualis vita,
Finit ita.*

FINIS.



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FINIS.

Errata.

Pag 13. l. 19. for finner read sunne. p. 20. l. 20. for the residence, her residence p. 24. l. 16. and by her harnessbearers, as by &c. p. 34. l. 27. concealeth, conceiveth. p. 39. l. 14. Trefihan Trefilian. p. 56. l. 14. and, all p. 62. l. 9. multa. nulla p. 96. l. 13. those chiefest ends, their chiefest &c. p. 100. putaram, putarem.

24-33	Wifdom	98	Wifdom	98	Wifdom
22	Wifdom	98	Wifdom	98	Wifdom
17	Wifdom	77	Wifdom	77	Wifdom
22	Wifdom	51	Wifdom	51	Wifdom
22	Wifdom	101	Wifdom	101	Wifdom
103	Wifdom	1212	Wifdom	1212	Wifdom
22	Wifdom	106	Wifdom	106	Wifdom
68	Wifdom	28	Wifdom	28	Wifdom
8	Wifdom	73	Wifdom	73	Wifdom

FINIS.

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To: Baldwin